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A
Guide for Lent.

WITH
DEVOTIONS,
AND
SCRIPTURE LECTIONS,
FOR EVERY DAY.

BY
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TO
THE FAITHFUL CONGREGATION
OF
SAINT BARNABAS', PIMLICO,
IN WHOM,
By the Grace of God,
THE HEAVY SORROW OF A PAST LENT
HATH BORN FRUITS OF MUCH PATIENCE, CONSTANCY,
AND LOVE;
TROUBLED ON EVERY SIDE,
YET
NOT DISTRESSED,
PERPLEXED, BUT NOT IN DESPAIR;
CAST DOWN,
But not Destroyed:
THIS HUMBLE TOKEN OF GRATITUDE AND LOVE,
FROM ONE
WHO WATCHES FOR THEIR SOULS.

P R E F A C E.

THE following pages do not altogether fulfil the original design of the writer. It was his intention to have added to the "Guide and Daily Devotions," a compilation of readings and meditations, suitable for the Lenten season, gathered from the writings of the Fathers, and English Catholic Divines of the best age.

Yet, the short interval from Christmas-tide would not suffice for the creditable execution of such a design, much interrupted, as it must needs have been, by the pressing calls of heavy pastoral responsibilities.

He hopes, however, if it shall please God to spare him to another year, to put out a companion volume to the present; which shall supply in a distinct and, therefore, perhaps, more convenient form, that course of meditation and reading which many so earnestly desire.

Meantime, he may be forgiven, if he recommends persons who have been accustomed to study the deep things contained in Dr. Pusey's translation of Avrillon, Surin, and Scupoli, to add daily reading from such works as "Bishop Andrews' Lenten Discourses;" Bishop Taylor's "Life of Christ," Antony Horneck's "Consideration" and "Meditations," and Dr. Lucas's "Perfection;" books, which, probably, are within the reach of most.

It will not, perhaps, escape censure, that no mention is made, at the several parts of the following Devotions, of the sources from which they are taken. But the order and words of the originals not being followed, in every case, it has been thought better to omit the author's name as a heading, and to say, in this place (though most of them will speak for themselves), that the Prayers are chiefly the devout breathings of such holy souls as Andrews, Cosin, Ken, Taylor, Wilson, Richard Sherlock, and Bishop Hicke. Several are extracted from ancient sources, and from the Paradise of the Christian Soul; and one or two are private, compiled for the writer's own use, or furnished by the kindness of a friend.

The Scripture Lections, mostly taken from the

Breviary, will perhaps supply a need which our own Church, for some reason unknown,—if not from oversight—has left unprovided.

It remains only to add, that the writer is deeply conscious of the imperfections which attend his own share in this little work. He would, however, beg the kind patience of all those who may be inclined to criticise them, and a place in their prayers for himself, and the work in which he is engaged. He earnestly believes that many will be led, by the Holy Spirit of God, above all faults of manner, to a loving improvement of the matter, which his little Manual contains.

May God give us all more love! Love is the most eminent of all the gifts of God. Love conquers all.

It is not enough that we have so many holy prayers which are as the strings of the Harp of God; unless we learn to use them well. We may find our punishment, even in the sacrifice of propitiation. May God keep us from sacrificing (as saith S. Gregory) “the calf without flower,”—that is, prayers of the lips, without the application of a loving heart.

May we learn, too, that all the devotion of a true soul tends to practice, as the line to its centre. Our wisdom, says St. Cyprian, is a prudence of works not of words,—“Philosophi factis, non verbis sumus : nec magna loquimur, sed vivimus.”

S. BARNABAS' COLLEGE,
Sexagesima, 1852.

INTRODUCTION.

THE Christian Church has been accustomed, from the beginning, to keep the Lent fast. But those who assert for it a Divine institution, as coming either directly from our Lord Himself, or mediately from the Apostles by His command, claim that which is incapable of proof.

No man who lived in the age of the Apostles has affirmed this, nor can any say to which of them (if to any) it owes its origin ; nor in what manner, nor with what instructions, they either ordained or observed it. That an Apostle must have instituted it, therefore, because no other author can be found, is a conjecture which cannot be maintained.

That the Apostles were frequent in fastings, is a part of God's revealed word ; and that they should have especially fasted, when the anniversary of their blessed Master's sufferings, and the celebration of His resurrection, came round, is highly probable. Yet out of this could hardly be gathered, for a certainty, that the Apostles instituted a Lent fast of forty days, such as the whole Church of Christ observes at this day. Had it been so, the early differ-

ence of usage which prevailed in Christendom, first, as to number of weeks, then as to number of fasting-days, (just such differences as fall naturally to the lot of widely-distant people, who have one main end in view, but no one prescribed rule,) could with difficulty be explained.

The argument of S. Augustine against the Apostolical institution of the Saturday fast, is good also against the like claim for Lent. "Having revolved in my mind," he says, "the whole body of the New Testament, gospels and epistles, I do find that fasting is commended. But, on what days men ought not to fast, and on what they ought, I nowhere find determined by any commandment of Christ or of His Apostles. And, for this cause, I think that a law of liberty is better fitted than a law of constraint, for possessing and typifying that eternal rest, unto which faith and justice (which is the inner beauty of the King's daughter) do attain."*

And yet, it is certain that the observance of the Paschal fast (called Lent, because of the spring-time in which it occurs) is so ancient, that there never was a time (so far as can be shown,) in which it was not, for a longer or a shorter term, solemnly imposed. In one sense, therefore, it *may* be called Apostolical, having a traditional authority, reaching as nearly

* S. Augustine, Ep. ad. Casulanum. Ep. xxxvi. cap. 40. Bened. Edit. vol. ii. p. 78.

to the Apostolic age, as any monuments or records of the Church attain. And in this sense, it is so binding upon the conscience of all earnest Christians, that they must esteem it a fearful loss and risk to disregard it. The testimony of the whole Church, in every age, in all lands, and at the lips of all her people, is an authority practically divine; and it comes with that impress of the spirit of truth and love, for the benefit of men's souls, which only they, who care little for their souls, will venture to resist.

The question of positive divine command is immaterial. The Church is the witness of God to His people; and she has authority, in His name, to give expression to the spirit of His almighty will. The foundation which the Lent fast claims in the Gospel, is the same which it possesses in the Law; a foundation of example, rather than of precept,—the example of Moses and Elias in the one, and of our Blessed Lord, and His chosen disciples, in the other. The power of ordering details of spiritual guidance for the souls of those, who would walk in their Master's steps, is that express gift, with which He has blessed His Church, and for which He will call her to account. Whether the Lent fast was originally forty hours of forty days, three weeks or six, cannot affect the real consideration, which Christian people are bound to entertain; need not therefore be discussed.

The Church has authority to make her seasons of

discipline longer or shorter, as she shall see fit. "As long as the perfection of the primitive Church remained inviolable," says Cassian,* "there was no observation of Lent; but when men began to decline from the Apostolical fervour of devotion, and gave themselves, overmuch, to worldly affairs, then the priests, in general, agreed to recall them from secular cares, by a canonical indiction of fasting, and setting aside a tenth of their time for God."

And "why do we fast these forty days?" asks S. Chrysostom.† "Many heretofore were used to come to the Communion indevoutly and inconsiderately, *especially at this time, when Christ first gave it to his disciples*; therefore, our forefathers, considering the mischief arising from such careless approaches, meeting together, appointed forty days for fasting and prayer, and hearing of sermons, and holy assemblies, that all men, in these days, being carefully purified by prayer, and alms-deeds, and fasting, and watching, and tears, and confession of sins, and other the like exercises, might come, according to their capacity, with a pure conscience to the holy table."

Whatever reasons conspired, at the first, through the providence of God, to bind upon all portions of the Church alike, the period of forty days, remain in equal force now. Certainly, there have arisen, in

* Cassian. Collat. xxi. cap. 80. (*Lips.* 1733, p. 573.) ap. BINGHAM.

† Hom. 52, vol. v. p. 709. B. 10. ap. BINGHAM.

these latter times, no prevailing causes why it should be less ; but, on the contrary, a call most urgent and pressing, for those who seek the favour of God, to deprecate the growing wickedness of baptized souls amongst us,—their apathy, and unbelief, and self-willed adherence to the world, with all the accumulated national and individual corruptions which are ready to overwhelm us,—with more zeal, and fervency, and perseverance, than the most devoted have ever *yet* been privileged to show.

Thank God, in the *letter* of the Church's law there is, as yet, no swerving from the fulness of the primitive rule, although, for that discipline which, less demanded in purer and holier times than ours, kept the *spirit* alive, we have, alas! to look in vain. "For our parts," as Bishop Gunning has well said, "finding the Bridegroom, the Lord Himself, thus referring us to the practice of His known disciples, the children of the bride-chamber, 'in those days they will fast,' and *the Bride herself, whose cause is most concerned in it*, declaring to us her practice, and assuring us she had received that practice from those friends of her Bridegroom, and children of His marriage-chamber, the Apostles; that Bride, also being, as we know, the Queen standing at His right hand, the mother of us all ; whose authority is above all mothers, (and yet each mother's is from God over her children) ; we, I say, joining in

obedience with all those who have this Church for their mother, are assured that we obey, and have God or our father, and His Spirit not to leave her in her leading us, without certain conduct into all truth of necessary faith, or bounden practice ; that is, certainly to secure her from every of the gates of hell never to prevail against her. We have the Church, our mother, to hear ; and as to the point we would hear of—‘ We have such a custom, and so have, and had, the Churches of God.’ ” If any man, against all this, list to be contentious, we still have learnt not to let fall our appeal to the Churches of God ; as S. Paul hath shown us, by his example,* that, against contradictors, it is best so to do. Let our brethren, therefore, either show some Church or age before their own of yesterday, where this was not the custom of Christian people ; or else devise some other sense also of that text of S. Paul, concerning the Church’s customs ; or let them acknowledge it an Apostolical note of contentious persons (to whom, he elsewhere saith, belong ‘ tribulation and wrath,’†) to oppose their interpretations and exceptions against such customs of the Churches of God, as this Paschal fast, or fast of Lent, in remembrance of the taking away of the Bridegroom of the Church, can manifest itself to be.” ‡

* 1 Cor. xi. 15, 16.

† Rom. ii. 8, 9.

‡ Bp. Gunning on the Lent Fast, pp. 19, 20. *Oxford.*

The disinclination, here in England, to fulfil the Church's law, at the cost of selfish indulgence and worldly pleasure, is, alas, of old standing. We have all of us, both clergy and laity, for many generations, been slow to learn the true practical application of the doctrine of THE CROSS ; we have thought to know *another* JESUS than "Christ crucified." And yet, ever and anon, God has raised up a bold and faithful servant to warn the rest. Just an hundred and fifty years ago, when, in spite of the holy lessons which such men as Beveridge and Wilson were teaching the English Church, she was entering upon the most lifeless page of her history, a country parish priest rose up, and witnessed against "the long neglected times of fasting, and abstinence appointed by the Church." He never told his own name ; but he came forward under the protection of two, for ever to be honoured and had in reverence, Nelson,—to whom he dedicated his appeal,—and Hickes, who commended it with a preface of his own. "An attempt of this nature," said Hickes, "to retrieve the observation of fasting-times, is commendable and noble, what success soever it may have ; and acceptable, without doubt, to God and good men, because the observation of them, though *grown almost into utter disuse*, is very serviceable to the great ends of religion, as this author has shown ; particularly in fitting us to bear the crosses and persecutions which may arise at any time, or of any

sort. And, let me add, to take away the reproach with which our adversaries justly reproach the generality of us, ‘for living without intervals of religious abstinence and fasting, in constant ease and fulness, and despising the wholesome orders of the Church, in which we expect to be saved.’” The reproach of so many years, is, alas ! our reproach still. Still, it needs to be taken away. God may bless the same earnest words, now again, to some thoughtless ones *alive*, as, haply, he did to many, who are dead, and gone to their last account. I know of no copy of the words, but my own ; and, as they should not be withheld from others, I give them here, in preference to any I can find.

One thing only must be premised ; they were written to a priest of the English Church, who, it is supposed, despised the fasts of the Church, argued against the observance of them, and ridiculed those who kept them. God grant there may be no such priests among us now !

A DISCOURSE BETWEEN TWO CLERGYMEN.

You ask me why I keep Lent and the Fasts of the Church ? I answer,

I. I do it as an act of obedience and love to the Church, which not only approves and recommends, but appoints them to be kept ; which, to my conscience, has the force and obligation of a command.

And then, I am resolved to believe that "to obey is better than sacrifice; and to hearken, than the fat of rams."* So saith God, by His prophet in the Old Testament; and by His apostle, I am sure His Spirit commands in the New—"Obey them that have the rule over you, for they watch for your souls."†

II. I do it as an act of self-denial and discipline; to learn to deny myself lawful pleasures and enjoyments, that I may keep the safer distance from unlawful ones. No man will be apt to impoverish and oppress his brother, who can be content, sometimes, to hear his own bowels croak for bread, and go without it.

III. I do it as an act of humiliation; to express the sense and apprehension I have of my own vileness, and of my being unworthy to enjoy any good thing from God, or to receive even my daily food at His hands.

IV. I do it as an act of holy revenge upon myself, for any (though the least) excesses and irregularities: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away."‡ For when I refuse the comforts which I might lawfully enjoy, as a revenge upon myself for any comforts which I have *not* lawfully enjoyed, it is a kind of undoing of what I have done, as far as I can; a going contrary to, as well as a checking myself for, any such irregular action.

V. I do it as an act of penitential accusing, and judging of myself, "that I may not be judged," § I thus smite myself, that my tender Father seeing

* 1 Sam. xv. 22.

† Heb. xiii. 17.

‡ 1 Cor. ix. 27.

§ 1 Cor. xi. 31.

this, may not smite me, with severity, hereafter. He will be more apt to spare me, when he sees I do not spare myself.

VI. I do it, as an act of religious prudence (supposing it not to be a direct duty, commanded or recommended for itself), it being exceedingly apt to make a person circumspect and wary, diligent and watchful over his soul, according to that of the Apostle, "what carefulness it wrought in you!"*

VII. I do it, from a principle of fear, not to encourage and entertain a spirit of obstinacy and perverseness, stubbornness and profaneness; from a pure conscientious awe of becoming refractory and disobedient.

For, when I consider the disobedience of many people, in other matters, to the pious institutions and appointments of the Church, I often think upon the words of the Apostle, how he ranks folly and disobedience together,—“For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts.”† First foolish, then disobedient; and no disobedient persons are otherwise, how wise soever they may think themselves.

He that will not obey the will of his pious and indulgent superiors; just it is that such an one should be given up to serve his own lusts. And I generally find, that those men's appetites and passions scorn to obey their superiors, who by their own disobedience, have taught their inferior powers to rebel.

And here, also, I have made another observation; that many men's affections are so strongly set upon liberty and pleasure, that they make them invent or

* 2 Cor. vii. 11.

† Tit. iii. 3.

take up opinions, to defend their own wicked and licentious practices.

Besides, Sir, say what you will to me of my submitting my judgment to my rightful lawful superiors, and miscall it (as long as you will) a blind obedience; I am sure; as there may be a lame as well as a blind *sacrifice*, so, am I satisfied, there may be a lame as well as a blind *obedience*; a blind one generally is sincere, the other is always insincere, as well as imperfect.*

And, after all you can say, I believe that you are mistaken, in your notions of obedience: that which formally constitutes obedience is, to do anything for no other reason but because it is commanded by spiritual superiors. To do anything for other ends,—for the justice, equity, or goodness of it, may bring it under the title of some other virtue; but this alone, *because it is commanded by our spiritual fathers*, makes it obedience.

When I consider, too, how the very first disobedience was said to be an instance of eating; and at the same time, how much God is pleased by an abstemious obedience, though only by the command of man, I will no more complain of a little restraint in diet, when it gives me a tender thought of that disobedient eating which provoked God, and of that obedient abstinence which so much pleased Him.

VIII. I do it as an act of religious prudence, for another reason; that is, to learn to subdue my own will; to get the victory and mastery over myself, in all things; and to learn to lead a truly Christian and crucified life.

* Jer. xxxv.

Even a heathen could once say,

“*Est virtus placitis abstinuisse bonis.*”

It is a virtue to abstain from pleasing things; and shall we Christians know nothing of it?

IX. I do it as an act of faith; that is, not doubting but that He, who encourages it, will accept it; and (as He is pleased to say Himself) will “reward it openly.” For, as prayer is the offering up of my soul to God; as almsgiving is an offering up of goods to God; so, fasting is an offering up of my body (I mean my bodily appetites) to God; and accordingly, they are all three encouraged together in one chapter of God’s Word.*

X. I do it, because fasting inspires my repentance, making it the more sensible and pungent, as being afflictive and penal to the soul, and therefore a help to a deeper and more tender resentment of its iniquities; for which reason, times of fasting and times of penitence were always joined together. And, if I have a mind, by afflicting myself thus, to be able to say with S. Paul (in some measure), “I am crucified with Christ,”† no pious man, surely, will censure me, as you do, for this; and therefore I will say with the same Apostle, “From henceforth, let no man trouble me,” if I have a mind thus “to bear in my body the marks of the Lord Jesus.”‡

XI. I do it because I would not be so soft and tender as not to endure those severities which Christian philosophy teaches us to learn and practise, and by these lesser afflictions and sufferings, to endure hardships, as good soldiers of Jesus Christ.§

* S. Matt. vi.

† Gal. ii. 20.

‡ Gal. vi. 17.

§ 2 Tim. ii. 3.

Furthermore, if I am angry at myself for having in anything displeased my God, and therefore humble myself with fasting, you cannot reasonably be displeased either with the discipline I give myself, or with the argument I give for it.

If your physician at any time should prescribe fasting, as convenient or necessary for you, would you not observe it? Why, then, will you disgrace your religion, in refusing to observe those times of abstinence and fasting which the Church, which has the care of souls, prescribes for your soul's health and safety? Surely the honour of your religion obliges you to observe her commands in this, as in all other things.

XII. I do it for another reason : I often find my fasting and hunger put me in mind (as they are very apt to do) of that "hungering and thirsting after righteousness" which my blessed Lord enjoins me. Nay, these severities are so apt to put me upon my watch and guard, that I cannot choose but be the more tender and relenting, when I find that, thus afflicting myself, I am naturally lead to a serious consideration of the doctrine of the Cross ; and that it is not like one who loves alway to serve his God, to study his ease, and serve Him with that which costs him nothing.

And, methinks, the practice of this duty, as I observed before, fits and prepares me, both in body and mind, for the reception of this apostolical lesson, "we must through much tribulation enter into the kingdom of God."*

Besides, intermitting now and then a plentiful meal or a pleasant treat, by my own choice, helps to

* Acts xiv. 22.

confirm me in all virtues, and to fortify my soul in her other resolutions, to persevere in the practice of other duties which are very uneasy to flesh and blood.

XIII. I do it for another very great reason : when I consider that our Saviour, when he found in His heart to die for us, yet, in the greatness of His compassion, could not find in His heart to give us easier terms of life than such as do require contrition, humiliation, and amendment ; I do really think (and perhaps I find it true), that by thus afflicting myself a little, I keep myself closer to these holy exercises, as well as to my devotions, and more easily bound my desires within the limits that God has been pleased to set them.

XIV. I therefore do it too, because I find by experience, that it constantly puts me in mind of my penitential devotions ; for, seeing you put me under the necessity of speaking it, I assure you, that I think myself obliged never to pass a day in the Lent, or any other fast-days, without adding a penitential office to my other daily devotions ; I mean the Commination Prayers, that is, the fifty-first Psalm, and the three prayers following it, in the end of our Liturgy, to which I sometimes add the other penitential Psalms.*

XV. I do it, because it puts me in mind, and gives me a very tender sense of the forty days' and forty nights' fasting, and the other sufferings of my dear Saviour ; and methinks, whatever relates to the actions or passions by which He manifested His love to us, inflames my heart, raises my affections, and helps me, at the same time, to conform my will to His, especially in observing those duties

* Psalms vi. xxxii. xxxviii. cii. cxxx. cxliii.

which are commanded by the authority of the Church, and recommended by the example of the best Christians among us, how small soever their number may be.

And though it is not consistent with modesty, piety, or wisdom of men of humility and charity, discipline and consideration, regularity and order, sincerity and peace, to transgress the practice of the Catholic, and the orders and advices of their own mother Church; yet I find, by you, it may be consistent with the modesty of some young men of late and latitudinarian education, to vilify and decry, and cast contempts and slurs on the usages of both. But from this I must desire to be excused.

XVI. And as it gives me a tender thought of the forty days' and forty nights' fasting of my Saviour, so it puts me in mind of the mortified lives and wonderful austerities of my forefathers in the best and purest ages of Christianity; and although I am not able to do, as they have done before me, shall I therefore do nothing? No; this shall not (*I hope* it shall not) be objected against me, when the coronets of glory come to be distributed at the Resurrection. In the meantime of my stay here, it is matter of humiliation to me, to think how far short I am of those great examples, and to say, to my own reproach, "*Cur non possum quod isti et istæ?*"

XVII. I do it for another reason: it has been observed, that as a man is never more like a brute, than when overwhelmed with gluttony and drunkenness; so is he never more a man, than in his abstemious days and hours. I will, therefore, bow the head, and take the advice of the Church, and

by fasting, or abstinence, keep my soul as unclouded as I can, that it may with eagerness aspire after that happy and glorious state, where we shall hunger no more nor thirst any more.

Nor would I be of the number of those who wholly despise days of fasting, and abstinence; because they are in danger of sinning on with ease, without recollection and check, or being recalled and interrupted by a return to rule and discipline, sober thought, regularity, and order.

But, because some men look upon days and times of fasting and abstinence with so much contempt, I will here subjoin the opinions of some of the Fathers concerning fasting, by giving you *their* character of it.

See but their thoughts (if you will not hear their voice) in these twenty following instances of recommendation.

I could mention more, but these are enough for me who plead for it, and too much for you who deride and oppose it.

Fasting and abstinence is—

A victory over nature.

The light of the soul.

The guard of the mind.

The gate of religious sorrow.

A joyous contrition.*

The guard of obedience.

The tranquillity of the mind.

The gate of Paradise.

It clears the mind.

It subjects the flesh to the spirit.

It make us humble and contrite.

* *Læta contritio.*

It dispels the mists of concupiscence.
 It makes a man acquainted with himself.
 It makes the spirit more resolved and firm.
 It is the vigour of the mind.
 It is the wall of chastity ;
 It is the fortification of modesty ;
 It is the ornament of life ;
 It is the death of vice ;
 And the life of virtue.

Sir, if but one of these be true, I think a little fasting or abstinence is worth it.

XVIII. I do it because I find a cheerful pleasure in the midst of ascetic severities ; and I am convinced that spiritual comforts result, from God's being well pleased with them, when they proceed from faith and repentance, hatred of sin, and purity of intention, obedience and love to God and His Church. And, while I design them (as I humbly do) to these good ends, and keep any days, or times of fasting or abstinence, with these pure intendments and intuitions ; then surely, as I desire, so I will rather trust, God with His acceptance, than trust myself, Sir, with your arguments to the contrary.

Yet here I will answer some of the best of them, and then proceed.

First Objection.—“ It is Popery.”

I answer : There was abstinence and fasting, yea, and Lent kept, too, long before there was Popery in the Church of Rome.

Second Objection.—“ That which goeth into the mouth defileth not a man.”*

I answer : True ; it is not the meat which defiles, but the disobedience or impiety. He who feasts

* S. Mark vii. 15.

when he should fast in obedience to the Church; he who feeds high, in contempt and derision of her orders, and the practice of saints in all ages on a fast-day, though that which "goeth into the mouth" does not defile him, yet his disobedience, his contempt, his scorn, his carelessness and want of consideration for his soul, his spirit of pride and contradiction, his immoderate love of his belly, these defile him all over, both in body and soul.

Sir, let me tell you, such a one is in the gall of bitterness; his God is his belly, *i. e.* he is sensual, and minds earthly things.

Secondly, your argument, if it proves anything against days and times of fasting and abstinence, would equally conclude against all fast-days whatever—which *you* should have considered, who, with so great observance, keep the fast-days appointed by the State.

The meaning of that place, which you quote as an objection, is this :

The discourse in that chapter was with the Pharisees, about legal uncleanness, and "eating with unwashen hands." Now, says our Saviour (the antitype of Moses, and the author of the new evangelical law), they are wicked thoughts, words, and actions which defile a man, not outward legal uncleanness, not the eating meat with "unwashen hands," but inward impurity of soul. And, therefore, suffer me to tell you, that of all men, it does not become a divine of our Church so crudely and impertinently, like an epicure rather than a Christian priest, to allege this text against fasting, which the Church of God in all ages never thought contrary to the observation of fasting times.

Third Objection, from 1 Tim. iv. 3.—“ * * Commanding to abstain from meats which God hath created to be received with thanksgiving.”

Answer: There is no sort of meat that I abstain from as “an abomination,” or look upon as unlawful to be eaten, as the Jews and Judaising Gnostics, and other heretics, did. And this I conceive is a sufficient answer to the text, which you wrest from its true sense, against the observation of fasting-days, and, by consequence, impeach the practice of the Catholic Church.

If I abstain, on a fast-day, from the quantity or quality of any meats, it is not because I think any of them unlawful, or unclean, or abominable (for I eat any, *out of* a fasting-day), but because I would take that which is least nourishing and least gratifying to the flesh, for that time, and most conducive to the great ends, for which times of fasting are enjoined.

Thus (exactly according to the Apostolical Canon*), I do it, by way of exercise, or self-denial, not thinking any sort of meat an abomination.

So that, the reason why I abstain from flesh for a time (not because I think the eating any to be an abomination or pollution, or any to be unclean and unlawful to be eaten), amounts to this:

We cannot abstain from all food for forty days,—that is impossible; but we can abstain from what is the highest feeding, most nutritive, and most pleasing.

And, by the way, Sir, whereas you object to eating delicious fish and drinking wine in Lent, I do not justify those who dress their fish deliciously, and

* Δι' ἀσκησιν, οὐ διὰ βδελυρίαν, Can. 50.

drink wine with it, if they can eat it safely without. But if you would but abstain from flesh so long as they do, who (you say) eat delicious fish, and drink wine with it, you would then find such a difference as would make you forbear to censure such persons, and the Church's indulgence to them.

There is a threefold abstinence;—*a toto, a tanto, a tali.*

1. *A toto*, from the whole.

2. *A tanto*, from the full quantity.

3. *A tali*, from the high quality.

The first we cannot do—that is impossible; the latter we can do; and the Church indulgently accepts of the last.

And so, no doubt, will an indulgent Father, when presented to Him from a loving and a willing spirit—from a heart right towards Him, desirous to please Him—from a spirit which bows, and with humble love desires to have no prospect in doing it but the increasing, promoting, or demonstrating its faith and its repentance, its hatred of sin, its purity of intention, its love to God, and its obedience to His Church.

Fourth Objection.—To conclude your objections; “Bodily exercise,” you say, “profiteth little.”*

I answer, as I did before: This objection reflects upon the Church in all ages, as if she understood not that text; and therefore I think it becomes not one of her priests to object it, against the practice of fasting.

But, in the next place, I suppose you will grant there is nothing really formidable but sin—nothing so advantageous, so eligible, so profitable, as piety and virtue; for godliness is profitable to all things.

* 1 Tim. iv. 8.

Now, when I have once secured (by divine grace) my heart, and my guards within, my resolutions and affections, for all the parts and instances of direct and necessary duty, I will then consider that the Apostle says, "Bodily exercise does indeed profit *a little* too;" and I will not despise that little, because I am told, "He that contemneth small things shall fall by little and little."* And the same Apostle intimates, that, without some self-denials and macerations, or bringing himself under, by denying himself indifferent liberties which he might enjoy, it might be possible even for an apostle to "preach to others, and be himself a castaway."†

XIX. I do it because I will accustom myself to live by rule. He that is a little circumspect and regular in this and such-like pious appointments of the Church, will be much more apt to be so in other things, and in actions of greater moment and importance.

Almost the whole of Christianity is indeed but a rule—a rule for the government of ourselves, our lives and actions, our thoughts and words, our passions and affections towards God and man.

And, most certainly, I find, that to live by rule in this point of fasting at set and stated times, puts me in mind, and helps and prompts me to live by rule, in many other cases and instances of devotion and obedience.

XX. I do it, because I would accustom myself to passive fortitude; and by such training, disciplining, and smaller skirmishes, to fit myself for greater combats, if God so please, in times of persecution,

* Eccles. xix. 1.

† 1 Cor. ix. 27.

and for greater and nobler instances of self-denial and suffering, when occasion shall arise.

And certainly, to kill and crucify the Old Man and all its lusts; to mortify a beloved sin; to fight against temptations; to do violence to ourselves; to live chastely; to refuse worldly pleasures, when they tempt beyond duty or safety; to take pains in the cause of religion, the labour of love, and mortification, is the way to lead such a crucified life as gives a great aptness and disposition even for martyrdom itself.

XXI. I do it, because I find it has a strange efficacy towards making the spirit resolved and firm. There is generally a levity and irresolution,—a looseness and dissolution of spirit, in those who decry, reproach, and deride fasting; and, I thank God, I find, by experience, the contrary effects of fasting and abstinence in my spirit, my understanding, my will, and my affections.

So that, as I like it the better for this, myself, so I like the Church the better for appointing us such times of abstinence and fasting, and recommending to our practice the observation of them; and the practice of those who observe them shows that keeping of them is not so difficult, or so needless as you imagine it to be.

Yet, still I desire to be so humble as not to despise, or censure, or judge, much less to reproach those who keep not fasting-days; and at the same time am I content to be despised, censured, and reproached by them myself. And (by the divine aid) they shall find my spirit so conformable to my outward abstinence, as to bear their censure, even to

derision and scorn, with meekness, gentleness, and charity.

XXII. I do it for another reason : as love is the soul of Christianity; and, as suffering is the soul of love; so, by a little chosen suffering, I would offer up this little instance of my love,—of my love to God, and of my love and obedience to His Church.

Upon this head there are two things (to which the world is a stranger) to be considered :

1. Our suffering Lord, in the great work of our redemption, was obliged to become a “man of sorrows;” and, instead of being crucified with Him a little, methinks, it is too great an unlikeness in His followers, to live a life too delicate, without some interruptions of self-denial, upon election and choice.

2. By our fastings and sufferings we have a capacity of serving God beyond that of angels.

And, I do assure you, it is one part (as I think it) of my happiness, that by keeping Lent to my utmost ability, and the Friday's fast, I find an opportunity of exercising one passive grace more than you are aware of; I mean, I have the opportunity of bearing charitably, meekly, and temperately, the reproaches, censures, revilings, and derision, that are cast upon me by you and some others for so doing. Pardon me, Sir, that I mention this again.

There may be a persecution by the tongue, as well as by actions; and, methinks, when I am persecuted, or suffer any of the lashes of that two-edged sword, and receive the arrows of bitter words for anything that is purely relative to my duty, in any instance of religion and precept of the divine law, I consider it one of the crosses which God has allotted me to bear, as one of the sorts of persecution for

righteousness, for which I shall have my reward, according to the promise of our Saviour, Who said, "Blessed are ye when men shall revile you and persecute you, and shall speak all manner of evil against you falsely for my sake."*

And though the sufferings of fasting and abstinence, and of the reproaches that befall me for them, be not so great in themselves, yet (as I before hinted) they are a preparation for greater sufferings, and for bearing troubles and persecutions of the most terrible sort to flesh and blood, without fear or reluctance.

And that is another thing the world is not acquainted with; I mean, the *advantage* of sufferings, persecutions, and afflictions for the cause of God, the sake of religion, and for the keeping close, especially, to any known duty, or what is purely relative to it.

Such sufferings, persecutions, and afflictions
Prove our patience and sincerity.
They make us wise and firm in our conduct.
They enlarge the spiritual man.
They raise the soul.
They strengthen our spirit and harden our
virtue.
They fortify our hope.
They complete our experience.
They are the furnace in which acceptable men
are tried.
They demonstrate our love.
They make us keep the stricter guard upon our
actions,
And they put on us the livery of Christ.

* S. Matt. v. 11.

Such are the advantages of afflictions, sufferings, or persecutions for a truly religious cause ; and, for such sufferings and afflictions, the discipline of fastings and abstinence fits and prepares the spirit of man ; as the practice of the primitive Christians shows, who were always in readiness for the sword, the gibbets, or the beasts.

XXIII. By such holy austerities (rightly tempered) I keep my infirmities from climbing and growing up into crimes. They are like a seasonable check at the first appearance of a temptation ;—a little thing will dash it to pieces at first. But, if by parley and approaches, by curiosity and indulgence, by carelessness and negligence, we give way, this is of dangerous consequence ; and no wise man will venture to court danger or converse with it, or love to put away his guards from him. And, Sir, without some fasting and discipline, give me leave to tell you, you will be apt to yield to the pleasures and allurements of the three great tempters which, by your baptismal vow, you are obliged to resist.

XXIV. I do it because nothing is more brutal than to be abandoned to appetite ; nothing makes a man greater than his victory over it.

Abstinence exalts a man above the lower sphere of sense. And, when fasting and alms are joined with our penitential devotions, these raise the value of God's service and keep religion in esteem and veneration,—from being thought a cheap and vulgar thing, such as costs nothing, but the expense of a little time and breath. To conclude : let you and me review these things, and for a while let each "commune with his own heart and be still."*

* Ps. iv. 4.

**“ A MAN MAY HAVE THE FORM OF GODLINESS WITHOUT
THE POWER ; BUT HE CANNOT HAVE THE POWER WHO
DESPISES THE FORM—THAT IS, THE OUTWARD PRAC-
TICE.”**

BP. WILSON.

Guide for Lent.

THE points to be considered in guiding souls for the due observance of the holy season of Lent, are three—Fasting, Prayer, and Charity. I propose to treat them shortly, and in order.

I.—FASTING.

The foundation upon which the Church has built her quadragesimal fast, and indeed all her fasts, rests upon our Blessed Lord's answer to the Pharisees and the disciples of John :—"Then came to Him the disciples of John, saying, Why do we and the Pharisees fast oft, but Thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast."* Our Lord does not blame the disciples of John. He does not exempt His own.

There had been a threefold division of fasting long held among the Jews—the fast of expectation, the fast of mortification, and the fast of contemplation. And what our Lord taught was this, that, in respect of these fasts, there was, in the meantime, and by

* S. Matt. ix. 14, 15.

reason of His own presence with them, a necessary suspension for His disciples. They no longer needed the fast of expectation; for the long-looked-for Messiah, the "Expectation of Israel," was already with them, to fulfil all their brightest hopes. They required no fast of mortification, for He, whose only look or single word could do more than a lifetime of austerity and discipline, walked out and in amongst them, and ruled them by His all-constraining presence. And, of the fast of contemplation, in which, through the sweetness of spiritual rapture, meat and drink are unheeded, they were as yet incapable. The Holy Ghost, the Spirit of contemplation, had not as yet come upon them. Their Lord must first have been taken away, ere the Holy Ghost *could* come, or the power, or the profit, of fasting be conferred. "For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."*

The future tense, in the language of the Jews, had always the force of the imperative. So that when, concerning His own disciples, and in their hearing, He tells those who asked of Him, that "they shall fast," He gives no doubtful or uncertain interpretation of Christian duty, but declares that, as surely as He has willed it, so surely shall they fulfil it.

Thus, O Christian people, you have your

* S. John xvi. 7.

Saviour's own words ; not simply words of counsel, but words of command. "The days will come when the bridegroom shall be taken, and *then shall they fast.*" John's disciples had their answer to satisfy them. Christ's disciples have their duty to exercise them. How far John's followers *were* satisfied, it is not your interest to inquire, or to know. But, to be Christ's disciples concerns you deeply ; and you must look to their duty, and your own. The days are come, of which He spoke. The bridegroom is gone. The necessity of fasting has succeeded, and remains.

The time, and the cause, and the duty of this work, are all alike bound up in the force of that one central word, round which our Blessed Lord uttered all the rest,—“taken away !” As one day comes, so another day is taken away : first, the days are taken away, and then “the days will come.” But, no sooner are they come, than they bring with them the root and cause of all —“the Bridegroom is taken away.” And last of all, when this taking-away has touched the Bridegroom, the children of the bridechamber feel it, one by one. And they “take away” from themselves, and withdraw from the world which no longer holds Him whom they serve ; they abstain from pleasures which are no pleasure, and are subdued by suffering.

Lent is come, in which the Bridegroom was taken away by suffering. He who gave you the command to fast, went before you in fasting. Forty days and forty nights He had fasted in the wilderness. And, therefore, forty days the Church has "taken away" from the year, to be, as it were, a tithe of time especially dedicated to self-discipline and the closer service of God.

This number had been consecrated from the beginning, by holy and mysterious associations. Forty days it had rained on the earth, baptizing it, at the flood. Forty years the Israelites had followed God's leading in the wilderness, living in abstinence, fed only with the bread of angels. Forty days had Ezekiel, in a mystery, slept on his right side.* Forty weeks had Jesus laid in the womb of His blessed mother. Forty months He had preached to the world. Forty hours He had remained dead in the grave; and, forty days he had abode on earth after His resurrection. And now, as from the beginning, the days of fasting have come; and their number is the same.

But you ask, What is fasting? Fasting is abstinence from meat and drink. And this abstinence must be taken in two senses of fasting—the proper, and the improper. The proper,—where the act is one, and continued without intermission or interruption; as, where it is said,† that the Jews "should

* Ezek. iv. 6.

† Esth. iv. 16.

fast, and neither eat nor drink three days, night or day;" and that our Lord "fasted forty days and forty nights."* The improper,—where the act is not one, but made up of many multiplied acts, and distinct times of abstinence, following one upon another; as, where it is said,† that the men of Jabesh "fasted seven *days*," refreshing themselves, as the manner of the Jews was, in the evening; or, where the act is a restraint from all *delicate* and *pleasant* food, and a choice of a spare and coarse meal; as, of Daniel, where it is said, that he "eat no *pleasant* bread, neither came flesh nor wine in his mouth, till three whole weeks were fulfilled."‡

This distinction is important. No use of meat or drink, or tasting of food, so long as the fast *proper* lasted, can be found in Holy Scripture. And our Blessed Lord's fast is especially marked out from the *improper* fast usual among the Jews, by the mention of *nights* as well as *days*; and so also, the fast of Moses and Elias. "The Evangelist added the mention of nights, that he might show that Christ did not fast after the manner of the Jews, who, taking no meat nor drink all the day, did eat at night."§

It were needless to say, of course, that this is a fast of which, ordinarily, or for any length of time, human nature is incapable.

* S. Matt. iv. 2. † 1 Sam. xxxi. 13. ‡ Dan. x. 3.
§ Maldonatus, on S. Matt. iv. 2.

But, of the fast improper, the case is different. The frequency and great profit of it among the Jews, prove alike, in respect of it, the will of God, and the capacity of man.

And two practical cautions grow out of this distinction, which you will do well to note.

1. Do not aim at that which lies *beyond* you. You are required to imitate our Saviour's act, not His miracle. Just as all men are required to imitate His charity and love in healing the sick, yet not His miraculous charity; so are all men bound to follow His humiliation and fasting, yet not His miraculous fasting from all sustenance, for forty days and nights.

2. Do not content yourselves with that which is *below* your power. As, should you forbear one meal, yet gratify your appetite in another; or, abstaining from one *kind* of food, take liberty in the use of another, not less strengthening and satisfying.

Remember what S. Augustine has said :* "There are many who do not drink wine, but make for themselves decoctions of other fruits, not for health's sake, but for enjoyment; as if the Lent fast were not a season of pious humiliation, but an occasion of fresh indulgence." A mere change of food or drink is no fast. To forbear flesh-meat, and to feed on all sorts of fish, and choice fruits, and pleasant condi-

* S. Augustine, Sermones de diversis, Serm. 74.

ments, does not fulfil the pattern of Daniel. Your fast must honestly afflict nature. Your food must be plain and spare. Daniel "chastened himself" by his change of diet. "He eat no pleasant bread, and drank no wine."

But what do the Scriptures teach about the motive of fasting?

Your fast must be free and voluntary. That which is of necessity is not a fast. S. Augustine says, "Fasting is an act of the will, but *hunger* is of necessity."* And of voluntary fasts, they may be either worldly and profane, or holy and religious. Worldly, such as the fast of Saul and his army,† for vengeance over his enemies; or, when men abstain for mere health's sake; or a fast, as may happen, out of parsimony, and love of money; or, as is not uncommon among epicures, for very luxury, "*ne ventrem vilia præoccupent, et non possint intrare pretiosa,*" lest plainer food should spoil the enjoyment of delicacies; and such have no place among religious exercises.

But holy and religious fasts have only this motive—the glory of God, and the health of the soul. "When ye fasted and mourned," said God to His people, "in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And, when ye did eat, and when

* S. Augustine in Ps. xlii.

† 1 Sam. xiv. 24.

ye did drink, did not ye eat for yourselves, and drink for yourselves?" God rejected the fasts which were undertaken by His people, not for His service, but for their own necessities.

Now, here arises a question upon which guidance becomes necessary. May I not so fast, each earnest soul will ask, as to tame the pride of my flesh, and humble my heart for sin; and yet, at the same time, both save my substance, and further my health, and prevent sickness to my body?

To resolve this question, I beg you first of all to examine *your intention* after a very solemn and earnest, and prayerful sort. The *end* which is *intended*, not the accidents which arise, gives the fast its entire character. If your aim be, simply, a spiritual aim, formed and matured in the love of Christ, whatever other results grow out of it, your fast is a religious fast. But if it have only a wordly or a selfish purpose, whatever *spiritual uses* come of it, your fast is a worldly and profane fast. And, therefore, your fast is only so far forth to be called acceptable and holy, as a holy use is intended in your heart; and so far forth worldly, as your end is worldly.

The intentions of a man's mind cannot entirely and perfectly be directed to two contrary objects, at one and the same time. So much, therefore, of your intention as you reserve to yourself, so much you take away from God.

I intreat you to be honest and real. It is the only clear way through the difficulties of this subject. We are all apt to flatter ourselves, and to think better of our religious exercises than they deserve. If our exercises seem to make both for God's honour and our own will ; we are ready to conclude that we do *all* for God, when the greater part is for ourselves.

You must examine yourselves with watchful regard to such an infirmity. In regard of gain, the risk is much less than in regard of health ; there are few persons who fast *in order* that their domestic expenses may be less, compared with those who reconcile themselves to fasting *because* it is wholesome to the body ; or who will *not* reconcile themselves to fasting *because* they think it injurious to the body ; or who fast with no bodily regard at all. I mean, there are more persons needing guidance, because of misdirected intention on grounds of health, than on any other.

The ground of expense comes properly under the head of charity, to which I will postpone it.

On the score of health, I advise you, under God's grace, to consider what follows.

1. If fasting be *necessary* for your health, be careful to disjoin the use of it, for that end, from the simply *religious* use of it. Use it so long and so much as your bodily necessity may require ; and then, at other times, undertake your religious fasts.

Thus, you may preserve, the rather, a spiritual intention; for, of course, it will be found that, in no exercise, do nature and grace so interchange profitable results; that, at one and the same time, the memory will be strengthened, the understanding illuminated, the affections bridled, the flesh mortified, chastity preserved, sickness prevented, and health prolonged. And so, it will be impossible to separate all the mixed issues which flow in upon both the body and the soul. But, for the sake of purity of *intention*, it will be well for you to learn never to *minge* a worldly or a selfish aim, together with a religious or a spiritual aim, in one and the same fast.

2. If you consider fasting dangerous to your health, it is necessary to take watchful care lest such a notion should have no better ground than an indolent and self-indulgent imagination. This is, by far, your most likely danger. It is needful, therefore, to set down what seems to be the true and safe view of the subject. S. Chrysostom* has warned us, "that while the Ninevites fasted, and obtained mercy, the Jews fasted and gained no profit, but reproof; that, therefore, it becomes us to learn the laws of fasting, lest we fall into error." ·

There are two main things to be remembered :

I. That, apart from all other respects whatever, the necessary action of fasting, in every conceivable

* S. Chrysostom, Hom. iii, ad Pop. Antioch. p. 49.

measure in which men and women are capable of it, is *to afflict*. To accomplish this end, the *degree* of abstinence will be less in some, and greater in others, according to the circumstances in which Providence has placed you; but it must be *real* in all. Whether you be weak or strong, whether the instrument you employ be small or great, you *must be afflicted*. Lent is a time of mortification; therefore your duty, whoever you are, is *to be mortified*. You must *deaden* the flesh and its desires; you must abridge it of its enjoyment; you must take it down; you must not only deny it the *fulness* of its wishes, but its wishes.

What you have to consider for the flesh, is rather how to preserve it, than how to satisfy it; and, in such measure as the *spirit* shall direct, rather than as the *body* shall demand. And this is not, as I shall tell you by-and-by, a matter of eating and drinking *only*. You must afflict the flesh, and *cross* it in "*all the lusts thereof*." You must take away, not only from the tongue and taste, but from the eye, the ear; nay, even the smell and touch.

There is no true fast of Lent to any of you who, whatever change you may make in your *diet*, make none in your social habits of life, and the measure of your amusements in the world. In the seventh month, said God, on the tenth day of the month, ye shall *afflict* your souls by a statute for ever; and whatsoever soul it be that shall not be *afflicted* that day, he

shall be cut off from among this people.* This was God's view of a fast. So, of Daniel's fast, the angel said, "From the first day that thou didst set thy heart to *chasten* thyself before thy God, thy words were heard."† And David, of himself, "I humbled (or afflicted) my soul with fasting." And Ezra, "I proclaimed a fast, that we might *afflict* ourselves before our God."‡

And thus, you must learn that fasting does not so consist in the outward act, that, unless you can *largely* fulfil it, under whatever circumstances, it cannot be fulfilled at all; but, that the whole worth of fasting to the soul lies (through Christ Jesus) in the *affliction* which it brings.

If you rob nature of her ordinary nourishment, she will prey upon herself; and grievous pains, and even mortal sickness, would soon follow if such a course were continued long. Such an affliction, therefore, would not be, ordinarily, justifiable in any; for, although every man is enjoined to subdue himself, no man may without sin starve and kill himself.

Yet, this *kind* of pain and affliction is precisely that which the flesh most feels, and which, on that very account, is most profitable to the spirit. And therefore we do well, all, in our various degrees, to submit to it. When we are deprived of any accustomed comfort or indulgence, even

* Levit. xxiii. 29. † Dan. x. 12. ‡ Ezra viii. 21.

where there is no positive pain, there is a measure of affliction. Thus—a man in authority and power is deprived of all that brought him the influence and respect of others; or, again, one in full enjoyment of liberty, is suddenly placed under close personal restraint;—such privations, it is obvious, are fitted to bring much good to the soul, because affliction is wrapt up in them. And so abstinence from the *usual* food, at the *usual* time, may be an instrument of profit to the soul, because that nature which misses its wonted comfort and refreshment is afflicted.

Indeed, over and above direct affliction to nature, the simple witness which abstinence is fitted to bear to the just cause of all heavy sorrow, were reason enough for learning to abstain. As a widow, clad in the mourning-weeds of widowhood, would be called off from thoughtless gaiety and folly, by her own garments testifying to the sorrow of her life; so, if you fast for humiliation and repentance (as they who fast in Jesus), there will go about with you an outward token, calling your sins to remembrance, in the hour of temptation, and protecting you against yourselves. The Ninevites of old caused their innocent children and helpless cattle to fast, that, by mournful cries on every side, they might remember with more sorrow the sins which brought down the wrath of God.

II. The second thing to be remembered is, that

each of you, judging honestly of the strength and power which God has given you, must govern your fast, by the laws of moderation. If you fast so as either to destroy nature, or to disable yourself from serving God, and discharging the duties of your station, you break the law of moderation. God desires not the hurt of any creature who owns His service. He will rather remit some part of His service, than that an ox or an ass should want their needful food.* How much less should He require of *men* to endanger life and health—His own gracious gifts !

The ancient canon law† has ruled, “Let them hear what God the Lord saith by the prophet,‡ ‘I the Lord love judgment; I hate robbery for burnt-offering.’ Now, he offereth God an offering of robbery who defraudeth his body of necessary food.” And, S. Ambrose has advised,—“He fasteth long enough, who refreshes himself with the will of Christ.” The reason of this is very clear. Fasting is appointed by God for an *help* to His servants, that they may serve Him better, meditate upon His law more devoutly, and pour out their souls in prayer more fervently. But fasting *beyond* the measure of a man’s strength, as it only casts down the body,

* S. Luke xiii. 15, xiv. 5.

† De Consecratione, Distinc. 5, cap. 24, “Non mediocriter.”

‡ Is. lxi. 8.

so also it only disables the soul. A beast, when it is overladen and wearied, will turn aside and stumble at every step, and at length it will sink under the weight which it can no longer bear. And just so, the overburdened and enfeebled body cannot do its duty to the soul; it will sleep, and rest, and faint, and often and again fail, in exercises of reading, and meditation, and prayer. "You should so fast," was S. Jerome's counsel to his friend, "that you do not faint, and breathe short, and have need of some one to bear you up from falling; but that, subduing the *bodily appetite*, you do not diminish spiritual exercises, nor read, nor sing, nor watch, nor pray, less than you are wont; for fasting is not a perfect virtue, but a help and ground of others."*

It was the disregard of this law which Jonathan rebuked in Saul, when the people were hindered in the pursuit of their enemies, by bodily weakness—"My father hath troubled the land: see, I pray you, how mine eyes have been enlightened because I tasted a little of this honey. How much more, if the people had eaten freely to-day of the spoil of their enemies which they found? for, had there not been now a much greater slaughter among the Philistines?"† There is a caution in these words less necessary, doubtless, in such times as these, than

* Hieron. ad Demetriad. Ep. viii, p. 72.

† 1 Sam. xiv. 29, 30.

formerly, yet not altogether useless. If you so weaken your bodily strength as to hinder the service of God, and the active exercise of your religious duties, then, surely, it may be said of you,—Thou hast troubled thine own soul !

And now, for practical rules, I would say to you, with one who is more entitled than any among us to prescribe, as well from his own earnest love and sympathy, as from his deeper knowledge of the human heart : *

1. "Slight and gentle beginnings are the best, because the humblest; vehemence proverbially exhausts itself." Remember, "our Lenten fast is a long-continued discipline; not occasional sharpness, but a *habit*, wherein we should learn to gain the mastery over ourselves—to *keep* self subdued." "It will be better to make your rule week by week, which may be relaxed, or made stricter, as you are able to bear it." "Things which health does not require are better given up for the whole season." "Nothing is too little to offer to God. Our whole life is made up of little things; by little things, mostly, we sink or rise." "She hath done what she could," seems to have been mercifully intended to meet that very anxiety of our nature, as though, because He is a 'great God,' we ought to do 'some great thing;'

* These passages within inverted commas are from Dr. Pusey's preface to "Avrillon."

whereas, He Who was great, became for our sakes a little child, that, if we be little in our own sight, He might impart of His greatness unto our littleness."

"It is indeed certain that God has, upon prayer, given a power to fast, which He seemed before to have denied; and Bishop Wilson may mean something of this sort when he says, 'Nature does with little; grace with less.'" "Let every one do what he can, and commit the rest humbly to God."

2. On strong persons who are not engaged in active duties requiring much physical or mental exertion, a stricter rule seems binding, because they have not the same *necessity*, as others, for sustaining food. They should set before themselves the primitive rule of one light meal in the day, towards evening, without any *unnecessaries* whatsoever; or if this should prove too severe, their hunger in the morning might be stayed with plain bread and water. Flesh-meat might be taken on Sundays, Tuesdays, and Thursdays.

3. For persons of feeble constitution and weak powers of digestion; for a large class of women, to whom the preservation of bodily health is always difficult; for men engaged in active professional pursuits, requiring much exertion both of body and mind; for the parochial clergy, for whom, in this country, there is no "retreat" from the burden of a cure of souls; it is especially necessary to provide

(with Bishop Taylor) that their "fasting be used with prudence and charity, and that they have this in their first care, to secure their virtue, and next to secure their health." For such persons, it has been said by an earnest-minded physician* in the Church, "to omit certain meals altogether is highly objectionable." Assuming that it is one of the principal objects of fasting at stated periods, to accustom oneself to the frequent exercise of acts of self-denial, and thereby "to keep under the body," I venture to affirm, that this object is just as fully gained, and in some cases more so, by materially curtailing the quantity of food at each meal, as by giving up the meal altogether. Is it, I would ask, a greater act of self-denial to abandon a meal altogether, or, the meal being before you, to diminish the quantity you usually take? to deny yourself those things which would be grateful to your appetite, and to stop considerably short of it as to quantity? I am persuaded, that to the vast majority of persons it is an act of greater self-discipline to *curtail the quantity* usually taken at a meal, and to refrain from what would be grateful to the palate, than to give up a meal altogether.

"When such abstinence is practised, it is the

* The directions in this part of the text are gathered, in substance, from "Remarks on Fasting," by a Physician. 2nd edit., Rivingtons, 1849.

custom to select, for that purpose, the early part of the day, until three o'clock, or until sunset. Persons of a weak and delicate constitution should not, in my opinion, adopt this practice. No part of the Church imposes, as a matter of necessary duty, this mode of fasting upon those whose bodily health might be injured by it. I would advise that they should take a light meal early in the day, and fast for the rest of it, or until after sunset, taking care that the last meal at night should be a very light one. Such a meal would consist of bread and water, or bread and cocoa, with or without milk, or weak coffee."

Persons not very strong, who are yet much engaged in active work, should take a small quantity of animal food (fresh meat or fish), if not daily, four or five times a-week; and this, in the early rather than in the latter part of the day.

When a meal ought to consist of solids and liquids, do not take the liquid, leaving the solid portion, but curtail the quantity of both. And so also of animal food and vegetables; it is better to reduce the amount of *both* than to eat the latter only. Eggs are more nutritious than meat, fresh fish less so, salt fish still less; but he who dines on either to satiety, in no degree, fasts.

The Fathers of the early Church spared no pains to convince Christians of that moderation, and pru-

dence, and judgment, by which alone the exercise of fasting can accomplish good, and be secured against evil. "We may apply to fasting, those words of holy Scripture," says S. Basil, "'Turn not to the right hand, nor to the left.'"^{*} For as it is dangerous to incline to gluttony, so by too much abstinence to weaken the body, and make it unserviceable, is altogether as absurd, and most irrational. For abstinence from the pleasures of the belly is not good in itself, but only as it contributes to the attainment of virtue. Now, if we regard not that, by an immoderate abstinence, for which we choose to abstain from meat, we pervert the end of its institution, and by our folly make it produce quite the contrary effect. For, the organ being broken and spoiled, our souls cannot converse with God by reading and prayer; nor can it comply with our desires, when we have a mind to do any good office to our brethren. We ought, therefore, to have a due care of the body, not for the body's sake, but for the sake of its ministry and service in the acquisition of virtue. For it is impossible either to attend to reading, or bend our mind to pray, or, indeed, to be fit for any other profitable employment, if the body be not well treated, that it may be an obedient minister to us. And therefore the Apostle says, *he brought under his body*; but it was that it might be his servant.

^{*} De vera Virginitate, vol. i. p. 717, ap. Bp. Patrick.

“Beloved,” says S. Chrysostom, “if, by reason of the weakness of thy body, thou canst not continue all the day fasting, no wise man will reprove thee for it. For we serve a gentle and merciful Lord, who exacts nothing of us beyond our strength; nor does He simply require fasting and abstinence of us, and that we should remain fasting till this hour; but that, throwing away all cares for the things of this life, we should bestow all our leisure on spiritual employments.”*

Such are a few directions which, under God’s grace, may enable some persons to fast, for their soul’s profit, who have never fasted before; that is, if they are in very earnest, and *believe in* such discipline, as a true means of grace.

There arise these recommendations, which I would affectionately press :

1. Begin the Fast of Lent with *fears* of relapse when it is over. So, shall you be the more careful, and prudent, and steady, and earnest in all you undertake. All your self-denials are to form a *habit*, if they are to profit at all. This is the end before you; as S. Leo has expressed it, that, out of a short application, there should grow up a *long habit and use* of self-discipline,—“ut de studio in longam consuetudinem mitteretur.”†

2. No lusts will ever be *thoroughly* mortified

* S. Chrysostom, Hom. x, in Genes. ap. Bp. Patrick.

† S. Leo, Sermon. de Pass. xvii. 5.

by short *single* acts of fasting, however sharp, repeated at certain stated and formal intervals. It is not an *act*, but a *state* of self-restraint which mortifies. You must, therefore, aim at a *diet* of fasting,—an habitual diminution and subtraction of bodily refreshment, increasing in degree, but never advancing to violence. Be always hungry ; yet never faint, so as to hinder your spirit, or impair your health, or impede your necessary duty. Let your meal be spare, and plain, and necessary; no extravagances; no freer repast. Never choose what you prefer. Never allow delight to influence your eating or drinking this or that. And rather take away comforts you have been used to, than impose upon yourself great tasks, which it is doubtful whether you can perform.

“God gives second and third gifts,” it has been said, “to those who improve the *first*. Let us improve the first, and then we know not how high may be the spiritual faculties which at length He will give us. We know not what we shall be ; but *begin it*, and at length, by God’s grace, you will *end it*—not, indeed, with the grace He now has given, but by fresh and fresh grace, fuller and fuller, increased according to your need. Thus you will *end*, if you do but *begin*; but *begin* not with the *end*; begin with the beginning; mount up the heavenly ladder step by step.”

2. So, be content to learn *how* to fast. To fast is no duty, but as it is effectual to its proper end. It is either a help or it is a hindrance. Doubtless, *all at once*, it is never a help : it is also a work of great trial and temptation, wherein Satan would seem to have especial power : but this it is, in common with all other acts of self-devotion, which bring us, at one and the same time, in closer contact with God, and in fiercer conflict with the spirits of evil ; and perseverance and constancy are the absolute *conditions* of victory.

You must, therefore, manfully persist in it, if you would find help. Yet it becomes, at once, an hindrance to many, and not a help ; and that in two ways, — first, because they fast not as the honest and earnest, without artifice and hypocrisy : secondly, because they fast not as the wise, and prudent, and thoughtful. In both such cases, fasting is but vain : vain in the one, because it is superstitious ; vain in the other, because it is unreasonable, and may be criminal.

I conclude this subject with the words of a good English bishop, who died in the flower of his pastoral life, a hundred and thirty-two years ago, Smalridge of Bristol :—

“When godly and well-disposed persons observe such days of abstinence in a right manner, and to a right end ; when they look upon fasting, not as an

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essential part of natural or revealed religion, but only as an auxiliary or instrumental duty ; when they do not rest in it as absolutely and in itself good, but make use of it, as a proper help for the better performance of those duties which are, strictly and properly acts of religious worship ; when they do not acquiesce in the bare outward performance of this duty, or think they have discharged it as they ought, till, by the use of these means, and God's blessing upon them, they have attained those graces to which these means ought to be subservient ; when they strive, thereby, to mortify the flesh, and to subdue the lusts thereof ; to spiritualize the soul, and to dispose it for more exalted acts of devotion ; when, to these ends, they choose to set apart those days which they find have been set apart, to the same ends, by the generality of Christians in all ages ; when they are willing to keep up a custom which they find hath been kept up, by all, or by most of the Churches of God ; when they dutifully comply with the usages of that Church in which they live, and are afraid of despising the lawful commands of their superiors ; when, how strict soever they are towards themselves, they are not rigorous in their censures of others, who do not think themselves bound to the same observances ; when they do not hope, by abstinence, at some times of the year, to compound for criminal excesses at other times, but are tempe-

rate and sober through the whole course of their lives, and, at some stated periods, sequester themselves, more than usually, from the business and from the pleasures of this world, that they may more freely and uninterruptedly attend to the concerns of the next ; when they are, in their consciences, fully persuaded that one day or one meat, of itself, is not more holy, more pure, or more clean than another, but that all days, and all meats, be, of their own nature, of one equal purity, cleanness, and holiness; and yet, on some days, abstain from some meats, not as in themselves unlawful, but as less subservient to the keeping under the body, and bringing it into subjection ; when they do not rigorously tie themselves up to fixed and unchangeable rules, from which they may, in no case, swerve, to the ensnaring and perplexing their consciences ; but, in things of themselves indifferent, use such a latitude as may neither too much entrench on Christian liberty, nor on the other side, open a gap to licentiousness ; when, I say, sober, judicious, and devout Christians, observe the fasts of the Church with those cautions, restrictions, and limitations, such an observance cannot be justly accused of superstition,—*cannot indeed be condemned without superstition.* Such an abstinence as this our Church recommends ; such, if we shall practice with the same intentions, with the same piety and moderation as she recommends it, we shall thereby reap

great benefit to our souls, and the better prepare and dispose them for the reception of God's grace here, and the communication of His glory in the world to come."*

II.—PRAYER.

Prayer is the great sacrifice of the Christian soul ; and fasting is but one of the wings upon which it pierces its way to heaven. It is a sacrifice which cannot be paid with purity and integrity, except by those who have learnt to mortify the flesh.

All this was shadowed forth in the elder dispensation. There were two altars in the Temple ; the altar of the outer court, on which the beasts were slain ; and the altar of the inner court, on which the incense was burnt. First must ascend the sacrifice of all impurity ; and then,—but not till then,—acceptable prayer.

And so, if you inquire why men are *averse* to prayer, and weary of its length, and glad to intermit its hours, the cause is not far to find ; *immortification* of the body hampers and oppresses the free breathing of the soul ; and they only, who do not mortify the flesh, cannot pray. Yet also, they who will not pray, cannot mortify themselves aright. The flesh acts upon the spirit, and the spirit re-acts upon the flesh ; and no bodily mortification can avail, which is

* Bishop Smalridge's Sermons ; Sermon x, p. 102, fol. 1727.

not warmed and lubricated with the spiritual ointment of increased prayer. Dullness, dryness, harshness, irritability, asperity, impatience, will be the only fruits of *mere* bodily discipline ; whereas, in those who, with Moses and Elias, (as S. Ambrose pictures them), forget their earthly bread in heavenly, and yield themselves up to the divine influence of oft-renewed devotion, there will arise, amidst the most patient endurance of privation and austerity, all the tokens of cheerfulness, and peace, and contentment, and joy.

“Prayer,” says S. Dionysius, “is as it were a chain of silver which hangs from heaven downward, to draw man up from earth, and unite him to God.” It is that Mount of Tabor, where transfiguration is made of the soul into God.

If, therefore, the season of Lent is to profit you, it must bring with it much increase of prayer.

You must set before you two great objects in prayer at this time, both in public and private ; first, a humble deprecation of evil, and then, an earnest craving after good.

I. In this is implied the necessary duty of confession. Here, in real truth, is the only safe beginning of the spiritual life. You must learn now to sound the depths of your heart, and to absorb your thoughts in the study of yourself.

Many consciences, tormented with bitter re-

morse and perplexing scruples, have, through God's grace, found that peace in a general confession, of which before they knew nothing: they have learnt to breathe freely the sweet soft air of the mercies of God.

And so it will be with you, if you shall first find grace to resist that "wicked and deceitful" self-love, which, like a false watchman, stands at the gate of your natural heart, and will not suffer truth to approach. Oh ! if now, it should seem, that you have your head turned back, and do not know what is passing within you, "casting God's words *behind* you ;" do not forget that, in the day of judgment, God "will reprove thee, and set *before* thee the things which thou hast done." "Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver you." "That which thou hast put behind thee," is the comment of S. Augustine,* "I will place before thine eyes. Thou shalt see thy impurities, not to correct *them*, but to confound *thee*. Turn thy face, go behind thyself, and set thyself before thyself."

Let this, therefore, be one main work for your Lent. Make use of all the lights which God has given you, to cast reflections into the deepest recesses of your thoughts. The conscience is a great tribunal, where justice pleads, and mercy

* S. Augustine in Psalm. xlix., tom. iv. p. 460.

gives sentence. Whatever the one writes down, the other blots out, putting, as it were, the point of the pen upon the heart of the stricken sinner.

Do not refuse the helps which God's goodness has provided, for your success, in this work. They are talents, the neglect or abuse of which will *enhance* your condemnation, if (which God forbid!) you should be condemned. The guidance of His word, the rule of His moral law, the precepts and counsels of His Church, the ministry of His priests, to whom you are advised to "open your griefs;" all are great gifts, which to let go unimproved, to the cleansing of your conscience, will be a fearful peril.

Let me advise you. After an earnest and humble invocation of the blessed Trinity, call to mind all your life, as God shall give you grace to remember it. Bring back every year and stage of your course; the places where you have lived and visited; the persons with whom you have associated and conversed; the affairs, whether of business, or amusement, or duty, in which you have been employed; and in each case, consider the sins to which you have been most inclined, and which most burden your conscience.

Take the law of God, and of His Church, and examine your shortcomings by its light: first, in regard to God Himself, by the first four command-

ments; and then, in regard to your neighbour, by the six which remain.

Under the first head will come all sins of unbelief, and contempt of holy things, and holy seasons, and holy places, and holy men; all impieties, and superstitions; all distrust of God's mercy, and presumption in your own strength; all coldness and lukewarmness, hypocrisies and impurities in Divine service. There will come, also, all unnecessary oaths and blasphemies, and profanations of sacred things, and words of blessed Scripture; all exercises of labour, and forbidden pleasures on the Lord's day, and irreverence *at*, or omissions *of* daily public and private prayer, and the blessed sacrament of the Lord's Supper.

Under the second head will come all contempt and ingratitude, and undutifulness and irreverence, and disobedience to your parents and superiors, as well as all neglects towards your children, servants, and inferiors. All wrath and clamour, and anger, quarrelling, and oppression, and injustice against your neighbour; as well as all abuse of your own body and soul, by unreasonable doubts and perplexities, or impatience and discontent. All fornications, also, and adulteries, and whoredoms, and secret marriages, and self-softnesses, and other infamous impurities, which Tertullian calls "monsters," as well as all wantonness of word, and thought, and

touch. All thefts and robberies, and falsifications, as of letters, or seals, or contracts ; all false buying and false selling, usurpations of Church property, and simony ; all usury and injustice, and unnecessary prosecutions at law ; all calunnies and slanders, and dissimulations, and hypocrisies and flatteries ; all inordinate thirst of money, with the vices of gaming, and excessive expenditure, and cruelty towards the poor.

Under *both* heads, and in regard alike of God and man, will come all the results of pride, and vanity, and self-conceit, and ambition, upon yourself and others ; curiosity also, and impatience, and idleness, and sloth.

Thus, you may have abundance of matter to be examined, in a general confession. In short, everything may be proposed to your conscience which *can* have happened. You ought not, however, to rest upon every point scrupulously, so as to ensnare your conscience, searching into that which never has been ; but study your own especial temper and weakness, and set yourself to detect your particular sins, one by one, and wrestle with each, one at a time, till you subdue it. You must pull out your vices and defects, as by little threads, singly and in detail, from day to day, and week to week, and month to month, and year to year. There is no fault so deeply rooted in your life, which, please God, constancy and perseverance in this exercise, may not dig out, and expel.

II. After confession, which S. Bernard* calls the "city of refuge given us by God," and of which S. Augustine says, "the beginning of our *good* works is the accusation of our *evil*;" the next aim of devotion is fervently and faithfully to pray God to set the seal of His Spirit to the pardon of all your sins.

Upon this also will follow, naturally, all the other objects which prayer is designed to compass, and all the other obligations which it imposes; the daily renewal of your heart, the daily increase of spiritual gifts, and all the watchfulness, and constancy, and resolution which an earnest searching after such blessings must suppose. It were needless to dwell, at much length, upon a part of the subject, upon which few well-disposed minds need any special direction at all; but, it may be well to recommend you to mark the course of your penitential devotions by the fixed order, according to which this manual is arranged; thanking God for the blessings still left you to enjoy, and the day of grace still unclosed; invoking His enlightening Spirit, that you may know and remember your sins, and have courage to confess them; examining and judging your conscience; running through the hours of each day, and confessing the thoughts, and words, and works, and omissions of each; praying earnestly for pardon and forgiveness; and summing up every act of devotion with a steady

* S. Bernard de interiori Domo, c. 37.

purpose of heart, by the aid of God's grace, to supply all that is wanting, and to correct all that is amiss.

O ! blessed, blessed is he who thus visits that inner chamber of the Divine presence which God has given him ; and ponders every thought, and word, and act, that he may adjust his whole life to the standard of the Eternal Law !

Benhadad, King of Syria, prostrating himself, and with a rope about his neck, came before the King of Israel, because he heard that he was a merciful king.* Even so, dear Christian soul, thou knowest that the King of Heaven is merciful. Come then, and cast thyself down in His presence, with fasting, and weeping, and mourning ;—the signs of humble contrition and hearty repentance ; and thou shalt find mercy to thy soul.

A few rules and cautions may be added.†

1. Let your prayers be lasting, frequent, and assiduous. Do not ask for a blessing, and then leave it ; but daily renew your suit, with fresh vigour of faith and hope.

2. Our Blessed Lord went three times to God on the same errand, with the same words, in a short space of time. His time was short. Do not inter-

* 1 Kings xx. 31.

† Without always quoting exact words, I have taken the substance of what follows from Bishop Taylor.

mit your prayers, because you have not much leisure. Make up for shorter prayers by increased fervency. God will not hear you the sooner for your *many words*, but much the sooner for your *exceeding earnest desire*.

3. If you have leisure, or if you can *make* leisure, you are bound to give it to God, in this especial service of Lenten prayer, at all the public offices of the Church, and at as many private hours as your strength will bear. The morning and evening prayers of the Church are a fitting exercise of self-denial, if you should have *works* of your own (you ought to have no *pleasures* now) at the same hour. Remember, that if long and ostentatious and superstitious praying be criminal; so, much more, is the omission of prayer, or prayer short and infrequent because of impatience, and coldness, and indifference of spirit. Just as the widow "troubled" the unjust judge, so you must "trouble" God, many times in each day, never desisting through weariness or distrust, but renewing your fervent desires and aspirations, by a continual succession of devotions. God's blessings come infallibly, but not always speedily. God knows every sigh, and hears it, and treasures up every tear in His bottle; the delay, therefore, which calls forth so many *more* prayers, and sighs, and tears, will surely make the blessing greater when it comes.

4. If you have less leisure, make the more of *mental* prayer. He who tells his needs and expresses his vehemence of desire in two words, prays much more effectually than he who is on his knees, thoughtlessly and irreverently, all day. It is lawful for you even to *think* your prayers, if you *cannot* utter them. The busiest among you, therefore, may pray all Lent, so long as there are holy ejaculations to be learnt and whispered softly, or holy thoughts to be suggested, and solemnly entertained. Nay, *silence* alone might make a Lent all devotion.

5. Bear constantly in mind that there is a kind of devil which cannot be cast out, but by that prayer which a mortified body elevates and makes intense; and that all temptation, as it is more or less of the like nature, demands also the like safeguard. "Watch and *pray*, that ye enter not into temptation," was our Lord's own warning. The very praying against a temptation, if it be in earnest, is in part a triumph over its power; and your consent will certainly increase, as the force of your prayer diminishes.

6. In all your prayers, strive after a fervent mind, and avoid wandering thoughts. This is a grievous trial to some. Yet the remedy is in prayer. Use prayer, to be assisted in prayer. If, notwithstanding your earnest seeking after a fixed and collected

spirit, and your deliberate, steady intention to attend, your thoughts still stray, it may be an infirmity, but it is not a cherished sin. So far there is comfort.

Yet if you *should* be thus afflicted, the best discipline is to break up your prayers into short petitions, with short intervals for reflection between; or to bind yourself to *repeat* your inattentive prayer again; or to say your prayers silently, without the voice, making your supplications mental. Thus, even if you wander, the risk will, at least, be less; it will be, as when a clock only stops, because the spring is down. But, in vocal prayer, if the words run on and the spirit wanders, the clock strikes falsely; the hand does not point aright; something is in disorder; the striking is nothing but noise.

One essential element in the cure is, to mortify all inordinate cares of the world, whether of business or of pleasure. So shall your mind be less divided. A river cut up into many streamlets becomes contemptible—it may be drunk up by the summer sun. Surely, it is presumption to ask God to hear prayers which you do not hear yourself. If they are not worth your own attention, surely they must be most unworthy of the attention of God.

III.—CHARITY.

Charity is the special lesson of Lent, and charity is love. It is a large and comprehensive grace, taking in many things which do not, at once, appear;—taking in all that concerns our duty to others, and shutting out all that simply affects self. Our Blessed Lord fasted, after this manner, for our example. “He was led by the Spirit,”—the very Spirit of wisdom and love and discretion; and all His care was for those whom He came to save.

1. Do you take care, at this time, to sanctify your fast with liberality to the poor. That is but a cold abstinence, which is not clothed with charity. If you do not give away that which you forbear, you seem rather to fast for gain, than for the benefit of souls. As the dew falling on the mountains, and pouring down into the valleys, makes the beautiful flowers to grow upon the naked plain; so, the alms of Christians falling on the poor, and pouring down upon the abstinence of the faithful, covers the nakedness of their efforts with flowers of faith and love.

You will labour, all in vain, in the rank fields of luxury, breaking furrows with the plough of fasting, and plucking up thorns of self-indulgence, unless, to

make a heavenly harvest, you sow the seed of charity. Without mercy there is no truth. In fasting, as in all things else, "mercy and truth have met together," and they may not be divorced.

The poor man's hand is the bosom of Abraham, and treasure-house of heaven. That which it receives, Christ accepts; and, straightway, it is laid up "where neither moth nor rust doth corrupt, and where thieves do not break through and steal." In every meal, give to the poor in whatever measure you abridge yourself. Take from yourself, and give to them; that they may lay it up for you, against the great supper of that Day, when the Bridegroom Who is now taken, shall return, and shall bring all our store with Him.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a

watered garden, and like a spring of water, whose waters fail not."*

"To whom," says S. Augustine,† "wilt thou give that which by fasting thou hast spared from thyself? So fast, that by *another's eating*, thou mayest be glad that thou hast dined." "That our fasts may be full, let them be fattened with alms-deeds. Let us give our dinner to them that be hungry." "Especially," he says again, "be mindful of the poor, that what you subtract from yourselves, you may lay it up in the treasury of heaven. Let hungering Christians receive that food which the fasting Christian abates." S. Leo‡ also, among many such exhortations, presses this,—“Let the feeding of the poor give testimony to our fasting.”

Mercy and alms, therefore, are the body and soul of that charity which you owe to your neighbour, and which God has raised up and enjoined upon His Church, to smooth those inequalities of rank and lot which His providence has assigned to men. It is convenient to remember the division of works which has been received in the Church; although it is safest to consider that *wherever* there is sorrow and misery in the whole world, there is an object of

* Is. lviii. 6, 7, 10, 11.

† S. Augustine in Psalm. xlii. vol. 4; also de Temp. Sermon. 65, vol. 5; also de Diversis, Sermon. 74, 10, vol. 5.

‡ S. Leo de Quadrages. Sermon. x.

mercy to be pitied, and a work of mercy to be done :—

1. To feed the hungry.
2. To give drink to the thirsty.
3. To clothe the naked.
4. To redeem captives.
5. To visit the sick.
6. To entertain strangers.
7. To bury the dead.

To these must be added, works of love more strictly spiritual, to which you should offer yourself, now especially, under a spiritual guide—the priest of the parish where you live. To teach the ignorant. To admonish sinners. To encourage the good and holy. To comfort the mourners. To pray for all conditions of men. To redeem fallen women.*

Whatever you give in alms, take care that it is *your own* to give. And give honestly, *in proportion to your means*, “looking for nothing again,” “not grudgingly, or of necessity, for God loveth a cheerful giver.” You may not always know, or have the means of knowing, the *fittest* objects. Find them out through the pastor of your parish or district ; and

* It may be hoped that many earnest persons, throughout England, will take advantage during this Lent, of the opportunity now afforded by “The Church Penitentiary Association,” for doing something to rescue the tens of thousands of our lost young countrywomen who are in danger of eternal ruin. The writer, who is a member of the Council, will be glad to aid any one who may wish for information.

then, do not refuse to visit them,—“to hide thyself from thine own flesh.”

If you have no money to give away, yet you *cannot but* have mercy, and pity, and prayers to give. Give them, therefore; and dedicate yourself to the service of the Church, which will employ all you have, gladly, and sanctify it, and restore it to you fourfold, though all you have be but love,—love to Christ and Christ's poor. There is this comfort,—“a man is accepted according to what he hath, not according to what he hath not.

II. The law of Charity will also tell upon your Lent observance, by making your fasting and your alms *secret*, if they be real. There is no rock so dangerous as the rock of vainglory. If you strike on that rock, you shall find no other reward.

There will arise worldly motives to tempt you far otherwise; but, remember, God delights to have man's heart, simply and unmixedly. He is Himself an invisible Spirit; He hides Himself in clouds and dwelleth in secret,—“covered with light as it were with a garment,” that no man may approach unto Him: and even so, He has made the invisible spirit of man to dwell in secret: the secrets of the heart none can discover,—save He who searcheth them out.

Men are ever most direct, and true, and genuine in secret. In public, they may seem other than they are, and be other than they seem. Let your self-denials,

therefore, be secret, if they would be hearty. Fasting and alms,—neither of them will endure a trumpet. The trumpet is an instrument of outward pomp ; it is for feasts, not for fasts. One blast of it will destroy all.

When the Evil One could not tempt Jesus to eat, he began to urge Him to vanity. Be on your guard. If you betray your good deeds, you betray yourself. “I fast twice in the week,” was a boast which robbed the Pharisee of all the virtue of his fast, and all the efficacy of his prayer. Nothing so offends charity as pride and vanity. Strive in all things, both temporal and spiritual, to mortify it. Do not court or affect human praise, or human flattery ; but avoid it. Measure yourself by the rule of your inward conscience. Speak little of yourself, or of what you have, whether it be rank, or name, or riches, which are as a river passing beneath your window, and as little belong to you ; or good deeds and holy aspirations, of which the glory is to God alone.

III. Cheerfulness and kindness come next,—the fruits of charity. Do not *appear unto men to fast.* They who fast in truth, not only appear, but *are* cheerful indeed. They witness, both in will and deed, against the hypocrites who have no will to fast ; who yet disfigure themselves, that they may *seem* to fast.

Do you aim at not only seeming, but at *being* cheerful ; lest you appear to fast unto men, for men’s admi-

ration and applause. To whomsoever you fast, of him you may expect reward. If to men, you have it already. If to God, your reward is yet to come. And it will come openly. This is a comfort. This should *make* you cheerful.

Alms and fasting are sisters in the bond of charity, and must be dressed alike in the raiment of cheerfulness and secrecy; cheerful fasting and cheerful giving are what God loves. "Anoint thy head, and wash thy face." It is the inner man to which these words most apply. Rejoice your soul with the oil of gladness and spiritual joy, and cleanse your heart by repentance from all sin. So, shall you have true joy in fasting.

Let not your Lent be a "fast for strife and debate, and to smite with the fist of wickedness."* "He who fasts from meat, and abstains not from sin, is like the Devil, who eats not, and ceases not from sin."† "Eatest thou not flesh?" asks S. Basil, "but thou devourest thy brother. Forbearest thou to drink wine? but thou forbearest not to offer wrong. Thou stayest till night before thou breakest thy fast, but thou spendest all the day in quarrels."‡

Love all, and bear with all, and judge kindly of all. Win others by the power of a bright example, and a happy expression, rather than repel them by the

* Is. lviii. 4.

† S. Ambrose, Sermon. 43, p. 7.

‡ S. Basil de Jejunio. Hom. i. p. 381.

offence of a dark and dismal countenance. If you desire to know whether your charity towards God be real, mark how you love your neighbour. As the lines draw near to each other, so they approach the centre. The nearer your heart draws you to your fellow-sinners, in Christian love, the nearer you are to God.

I have said above, that the mortification of Lent is a much more comprehensive discipline, than mere abstinence from meats and drinks. I pray God you may lay this to heart. Remember, the work before you is not only to kill sin and to cross your natural inclinations, but also to attain unto that "life which is hid with Christ in God"—that life of "*deadness*" to the world, which calls forth no indignation against scorn, no revenge against injuries, no repining at humble offices, no impatience in troubles, no excessive joy, no inordinate sorrow; but meekness, and gentleness, and self-abasement, and equal spirits, and patience, and constant, faithful industry for God and His service, in that place to which His providence has called you.

"If any man will come after me, let him deny himself,"—deny not only all desires which are sinful and dangerous, but all desires which are *his own*.

I need hardly tell you, that if you feel the weight of this truth, you will endeavour, in all ways, during Lent, to give it form and expression.

1. You will rise early from bed, curtailing the

morning rather than the night hours of sleep; remembering that holy Job offered his sacrifices, and Moses built his altars, and the children of Israel gathered the bread of heaven, in the pure, fresh morning hours. "My voice shalt thou hear betimes, O Lord; early in the morning, will I direct my prayer unto Thee, and will look up."

2. You will never forget that, as your body is the instrument of sin, so only, as you keep that "*body under*," will you crush the power of sin. You will avoid softness and idleness, and rather encourage hardness, uneasy garments, laborious postures, hunger, cold, and the like. Not that I would *prescribe* these mortifications indiscriminately—which would be to ensnare your conscience—but I would advise them in all cases where sin is present to you, afflicting you through the *senses*; for the Apostle seems to draw a distinction between such carnal temptations and others which are spiritual in their kind. Of the former he distinctly says, "*Mortify therefore your members which are upon the earth;*"* and he gives a list, "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness." Of the latter he only says, "But now ye also *put off*† all these, —anger, wrath, malice, blasphemy, filthy communication out of your mouth," and lying.

But, however this may be, you will take care that

* Col. iii. 5.

† Col. iii. 8.

in your dress and occupations, you bear witness to the mortified state of your inward heart. You will avoid gay colours, and ornaments, and follies of fashion. You will refuse to visit. You will not waste time in "making calls." You will refuse the accustomed luxury (if so be) of a carriage, and rather walk when you go out of doors. When you eat, you will inwardly ejaculate, "Feed my soul, which needs to fast for ever;" and when you drink, "Give my dry soul to drink of the waters of penitence and love." You will forbear music, and dancing, and theatres, and operas, and oratorios, and places of public recreation.

"What profit is there in your fasting?" exclaimed the great S. Chrysostom, in one of those stirring sermons which he preached daily at Antioch in Lent: "what advantage in your meeting together so often in this place? For when the Jews and Gentiles see you, who are every day at church to hear a sermon, come, notwithstanding, to the horse-race, and join with them in the circus, will they not reckon our religion a cheat, and entertain the same suspicion of us all? They will sharpen their tongues against us all, and for the offence of a few, condemn the whole body of Christians. Neither will they stop here, but rail at our Head, and, for the servants' fault, blaspheme our common Lord, and think it a sufficient excuse and apology for *their own* errors, that they have some-

thing to object to the life and conversation of *others*.* Nevertheless, it were much to be desired that the primitive rule of daily sermons were revived among us.† Many earnest souls would find comfort in them, and they would be a witness which, in these lax and frivolous times, the Church much needs against the world. Meantime, the house of God is the only place of public resort which now you ought to love.

3. Lastly, you will keep constantly before your thoughts, that the true and real fast is, to fast from sin,—all sin, but, in a special manner, your own besetting sin. Fasting is not like natural medicine, which takes effect while men sleep; it can only do its work, and effect its end, while men are awake, while they work *with* it, and lay all its lessons to heart. No outward chastisement, whether of God's inflicting, or your own choice, will avail you anything, unless you *apply* it to yourself. Remember, God “poured upon Israel the fury of His anger, and the strength of battle: and it set him on fire round about, *yet he knew not*; and it burned him, *yet he laid it not to heart*.” ‡

* S. Chrysostom, Hom. vi. on Genesis, and Hom. vii. tom. ii. pp. 49, 61.

† In S. Barnabas', Pimlico, the *daily* Lenten services are as follow:—Matins at 8: Evensong at 4: *Sermon, followed by Litany*, at 8. On Wednesday and Friday, the Litany is also said at 12.

‡ Is. xlii. 25.

It will be a terrible judgment upon you, to fast and keep Lent, and yet "to lay it not to heart." Esau fasted; but nothing came of it, save the loss of his birthright. The Pharisees fasted; but pride and vainglory was all their fruit, and the terrible "woe" of Jesus—all their reward.

O ! where is the repentance of *our* times ? whither has it fled ? where has it hid itself ? The very air we breathe is contaminated with our heinous sins ; but where is penitence ? Penitence is not for the angels ; they sinned not. Penitence is not for devils ; their judgment is sealed.

Penitence is for *us* ; it is for *us* of the English nation, for us of the English metropolis, for us of the English Church ; for our rulers, spiritual and temporal ; for us, as heads and members of families ; for us, as masters and servants ; for us, as tutors and pupils ; for us, as individuals, each with his and her individual soul. But where is it to be found ?

The people of Nineveh sinned, and would not eat ; they sinned, and would not drink ; they sinned, and would not be clothed ; nay more,—they sinned, and would not suffer their beasts to feed. But alas, alas ! we sin, and yet we eat ; we sin, and yet we drink ; we sin, and yet we clothe ourselves ; nay, *in* eating and drinking, and clothes, we sin over again, and add sin to sin, as if we had no *belief* in penitence, and defied the God of justice to punish !

Let me speak to you in the solemn words of S. Chrysostom: "If you gain nothing by these continual meetings and exhortations, and by this season of fasting, to the advantage of your soul, they will not only do you no good, but be the occasion of a severer condemnation. If, after so much care and pains bestowed upon you, you continue the same. If the angry man does not become meek, and the passionate mild and gentle. If the envious does not reduce himself to a friendly temper, nor the covetous man depart from his madness and fury in the pursuit of riches, and give himself to alms-deeds and feeding the poor. If the intemperate man does not become chaste and sober, and the vainglorious learn to despise false honour and seek for that which is true. If he that is negligent of charity to his neighbour, does not stir up himself and endeavour, not only not to come behind the publicans (who love those that love them), but also to look friendly upon his enemies, and exercise all acts of charity towards them. If you do not conquer these affections, and all others which spring up from your natural corruption;—though you assemble here every day, and enjoy continual preaching and teaching, and have the assistance of fasting,—what pardon can you expect, what excuse shall you make for yourselves?"*

* S. Chrysostom, Hom. xi. on Genesis, tom. ii. p. 107.

And, finally, in the words of S. Ambrose,—“ True repentance ought not to be in word only, but in deed. This is true repentance indeed, if you set before your eyes from what glory you are fallen. If you consider with yourself, out of what book your name is blotted. If you believe, that now you are near unto utter darkness, where there is weeping and gnashing of teeth without end. And, when you are certainly persuaded that these things are true, as indeed they are ; that the soul that sinneth is in danger of hell-fire ; that there is no means after baptism left to escape, but only repentance ; be content to suffer any labour, to undergo any affliction, to be freed from eternal punishment. The diseases of the body move the sick man to purge the body. Let your disease of soul move you also to take the purgation of repentance ; let the desire of your salvation move you ; let the fear of eternal death and torment move you. Embrace that which purgeth the soul. Eschew that which polluteth it. Nothing so defiles the soul as a filthy body.”*

And now, may God take you and keep you, and direct your steps aright, this blessed season ! O ! may you be among those “*many*” of whom S. Augustine† tells, that they willingly came under the yoke ; and, of proud and haughty men, became meek

* S. Ambrose ad Origen, Laps. c. 8.

† Quoted in Drexelius on Eternity, con. iii. cap. 3.

and lowly ; desiring to be what before they despised ; and hating to be what before they were ; passing by, like strangers, things present, and making haste, with greediness, after things to come ! May God, of His mercy, give you grace to pant after your eternal home ; to choose abstinence before fulness ; watching before sleep ; poverty before riches ; to count pain against sin a pleasure ; and love for hatred, and goodwill for injury, a very joy ;—and all—for hope of your Eternal Home !

Who would not suffer all things here, for an Eternal Home hereafter !

**“SO LIVE TO GOD, THAT THOU MAYEST LIVE WITH GOD :
SO LIVE ON EARTH, THAT THOU MAYEST LIVE IN HEAVEN.”**

S. GREGORY.

**'QUOD FUI, DOMINE, IGNOSCE ; QUOD SUM, CORRIGE ;
QUOD ERO, DIRIGE.**

**LORD, FORGIVE WHAT I HAVE BEEN ; CORRECT WHAT I AM ;
DIRECT WHAT I SHALL BE.**

ASH-WEDNESDAY.

SOME account of Ash-Wednesday, the first day of Lent, seems to befit this portion of the present manual.

The appointment of this day, with the three others which follow it, was designed to make up the thirty-six days, of which the fast had before consisted, to forty. But it was confined to the Western Church. The Eastern Church began their fast upon the Monday in Quinquagesima (afterwards in Sexagesima), and accomplished the forty days, by excluding not only the Sundays, but the Saturdays also except Easter Eve.

As proper offices for the celebration of the Holy Communion on Ash-Wednesday appear in the Sacramentary of Gregory the Great, it has been supposed by some, that the four additional days are to be attributed to him. It is more probable, however, that these services were added to the book, long after his

death; and that the order to begin the Lenten fast on the Wednesday of Quinquagesima, was not general till late in the ninth century. Indeed, in the Church of Milan, this usage, however common elsewhere, throughout the west, has never been absolutely received. Not till the sixteenth century was Ash-Wednesday there considered, as the commencement of Lent, and only then, where the Ambrosian offices were not used.

In our own branch of the Church, the addition of the four days, and the special observance of Ash-Wednesday, dates from their first introduction, and, most probably, the offices which had before been used on the Monday in Quadragesima, were simply transferred, with the change.

There were, however, other rites besides. The Church then dealt with those, on whom she had imposed public penance, and whom she intended to readmit, by absolution, to communion at Easter. The course was this: The priest having previously heard their confession, the penitents were presented, on Ash-Wednesday, at the door of the church. After their admission within, they were clothed with sackcloth; ashes were cast upon their heads; holy water was sprinkled upon them; and the seven Penitential Psalms were said, all the clergy lying prostrate on the ground. The penitents thus dressed and barefooted, were then driven forth out of the church, and

were not suffered to return, till Maundy Thursday, or Thursday in Holy Week, when they were admitted to the blessing of absolution.

This ceremony of expulsion was very significant, and must have been very impressive. The clergy followed the penitents to the door, with the cross in their hands, saying the solemn words,—“In the sweat of thy face, shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken ; for, dust thou art, and unto dust shalt thou return.” As God cast Adam and Eve out of Paradise for their transgression, so were these offenders cast out of the Church. The doors were then closed, and the Blessed Sacrament was administered to the faithful.

This discipline was at first intended for, and confined to notorious sinners, whose crime was as public, as their offence. But, the ceremony of sprinkling ashes on the foreheads of the *faithful* on Ash-Wednesday followed upon it, and is still retained, in the Roman and French Churches. The forehead is also signed with the cross, and the solemn warning is added,—“Remember, O man, that thou art dust, and unto dust shalt thou return.”

That the primitive and wholesome discipline of the Church is retained, in these branches, any more than in our own, there is much reason to doubt. The very rigour of certain forms, and the force of cherished superstitions have, in Italy and elsewhere,

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swallowed up all the abiding spiritual fruit of discipline, just as disregard, and unbelief, and indifference, in our own land, have eaten it away.

Nevertheless, the pure, wholesome, and ancient rule of the Church is that "godly discipline," the restoration of which, as we, in England, annually desire, so it is our duty to labour and pray fervently, that God, in His own good time, would grant. Year by year, as we have more abundant need, so, praised be God, we have more abundant cause to rejoice, that it is a need which earnest souls are, more and more, learning to feel.

The Communion Service is a valuable witness which the Church of England possesses, and will not let go, not only to the vigour of life, which she once had, but to that which she intends (God helping her) to have again.

I will make no apology for inserting in this place, the plain words which the same friend of Bishop Hicke, whom I have already quoted, addressed to his country congregation a hundred and fifty years ago :—

A DISCOURSE UPON ASH-WEDNESDAY.

I am to acquaint you that, in obedience to the commands, in conformity to the practice, and in submission to the wisdom of the holy Catholic Church in almost all ages, but especially of our own dear and

holy mother, the Church of England, in particular, on Wednesday next, we are to keep the first day of Lent, commonly called Ash-Wednesday, a day of fasting and humiliation, public prayer, and repentance.

Here, my brethren, give me leave to stop a little, and to speak to you in the words of the Apostle, "I beseech you, suffer a word of exhortation;" for there are four things which I would consider and affectionately lay before you :

1. The meaning of the day, or the reason why it is to be observed.

2. How far it is from being popery either in the institution, or the observance of it.

3. What the meaning is of Cursed are such or such sinners; and of our answering, Amen.

4. Why I am so desirous to see you here on that day, the first and great day of the Lenten fast.

1. The meaning of the day.

It is, as I said before, a solemn day appointed for public humiliation and repentance. And here, methinks, I hear you ask, What scriptures have you for the appointment of it?

I answer : very many ; for all the scriptures that speak for religious fasting, penitential humiliations or devotions, and repentance ; all these are for it.

Well ; but for Ash-Wednesday in particular, what scripture have you ? what is the meaning here of "ash" and "ashes?"

To this I answer :

From the Old Testament.

From the New.

First, from the Old,

It was the custom of old, that in days of mourn-

ing, and fasting, and humiliation, they laid aside their better garments and put on sackcloth, and cast ashes on their heads (or sat in ashes), as tokens of their humiliation, and acknowledging themselves to be sinful dust and ashes.

Thus Job, "I abhor myself, and repent in dust and ashes."

Thus, when Nineveh was threatened to be destroyed, "The King of Nineveh arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes."

Here is much of Ash-Wednesday; I mean, proof enough of humiliation and repentance in sackcloth and ashes, in the Old Testament.

But have you as plain proof in the New?

Yes, indeed; and that from the very words of Our Saviour himself.

Thus, "Woe unto thee, Chorazin; woe unto thee, Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

So also, to the very same purpose, and almost in the same words, S. Luke, x. 13.

So, S. James, "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness." So, again, "Humble yourselves in the sight of the Lord, and he shall lift you up." And again, "Go to now, ye rich men, weep and howl for your miseries——"

But, you will say, why do not you then, in your day of repentance and humiliation, put on sackcloth and throw ashes on your heads, or sit in ashes?

I answer:—The primitive Jewish Christians did so, as appears from the texts just now cited out of S. James.*

The Christians, in after times, when the Gentiles came into it, discontinued the Jewish ceremony, passing from the letter to the spirit; and therefore our Church hath thought fit to do so too. But the spiritual part, that is, penitential humiliations of the soul, religious abstinence or fasting, public devotion, and profession of repentance, you will all own, are still to be continued, in their proper times and seasons, though we do not use sackcloth and ashes.

And if on some day, why not on that day in which we can join with so many multitudes of our Christian brethren throughout the Christian world?

Why not on that day in which we can show both our love and our obedience to the Church?

For (what is never enough considered) as charity is the bond of perfectness, and which S. Paul reckons as chief of all the Christian graces, so this perfect virtue is then in its perfection when it is shown to the whole body of the Church, rather than to any particular Christian or any individual member thereof.

If we ever keep the annual return of a day of public repentance, Blessed Jesu! when can we do it better than when Thy Spouse the Church, throughout the world, is beginning piously to recount thy fasting forty days and forty nights? Let us go along

* GROT. on S. James iv. 9. Affligete vosmet ipsos jejuniis, et aliis corporis *σκληραγωγίαις*: *πενθήσατε* אָנָה, lugubrem habitum induite, saccum et cilicia, ut poenitentes Christiani solebant. Hæc enim est vis istius vocis, ut videre est, Genes. xxxvii. 34; 2 Sam. xiii. 37, et xix. 2.

with Thee and Her in it, or follow Thee in it, though it be but a little way, and Thou wilt shortly reach out Thy hand and pull us home to Thee.

Blessed Master ! this too we are sure of ; we can exercise so many virtues, besides, in the doing it, as, unity, peace, humility, meekness of understanding, charity, and obedience to Thy Church ; and all this at the same time when we are actually engaged in, or exercising acts of, faith and repentance, love and obedience towards Thyself.

Come then, my dear brethren, whatever others intend to do, let us share in the public intercessions of the Church. Let us put our hearts and hands to the petitions of the Church militant below, who hope, one day, to join hearts and voices with the Church triumphant above.

Let us, in holy meditation, look upon Jesus almost naked upon the cross, and then no more be ashamed of our duty ; no longer be ashamed of religious abstinence ; or frighted and jeered out of the care of our souls ; but thank Him that we have anything to lose for Him, or that we are accounted worthy to be reproached for Him.

2. How far it is from being popery, either in the institution or observance of it.

This is a plot the Devil has against religion, to call this and other institutions of the Church, popery, which are not so ; and I assure you there is no such thing in it ; for pray consider,—

Religious fasting, or abstinence, is a gospel institution, and no part of popery, as such.

Penitential humiliations are gospel actions ; no acts of popery, as such, but of the Christian religion, as far as it is common to papists and as to us.

Holy devotions are evangelical duties, and no part of those corruptions in which popery doth consist.

Repentance also is a gospel duty, but no part of popery, as popery, from which the Church is reformed in every point.

Judge then yourselves, if these things, which are the parts and duties of our common christianity, ought to be either thought, or called, popery.

And yet, this is all that the Church intends by the day,—that, when we have done anything contrary to our baptismal vow, or holy purposes and resolutions since our last penitential humiliations, as it is too likely we may have done, especially in the late festival-time, (it being very easy at such time to fall into faulty excess,) then, to make a stop, and recollect ourselves a little, and see and examine wherein we have done amiss.

And, seeing that, to accuse, and judge, and condemn ourselves,—to return to God with public demonstrations of repentance,—to revenge that excess with a proportionate abstinence (“yea, what revenge”); and then, to go on in our great business, which is, a new and better obedience.

No popery, surely, in this; and no time fitter than when we begin to think of the solemnity of receiving the holy sacrament at Easter. And then, too, to be a little “crucified with Christ,” when we begin to commemorate his fasting forty days, and forty nights, for our sakes.

3. What is the meaning of Cursed are such or such sinners, and of our answering Amen?

I answer : Nothing but this,—that you penitently own God’s curse to be due to the sin; and if you have, in any degrees or measures been guilty, you

say "Amen;" that is, in most humble penitential manner, you own that the curse of God is due to that sin; so, you accuse yourself if, in any degrees or instances, you are guilty of it, and "judge yourselves, that you may not be judged by the Lord."

But does not a man curse himself? Or, how can he come to church to keep this day, and say "Amen," if in thought, word, or actions he has been guilty of any one of the sins there mentioned?

I answer: So much the sooner for that; so much the more reason; and so much the more necessity there is, for his coming; and so much the more humility, piety, and safety there is, in saying the penitential "Amen;" which, to answer your question, in this office, does not signify the same that it does in the end of a prayer, that is, "so be it," or "Lord grant this;" but it signifies, "this is true," or "so it is," or "Lord, I grant this;" "Lord, I own it to be true; I humbly, and with a relenting spirit, a broken and a contrite heart, acknowledge thy curse to be due to those who commit this sin; I own this curse to be due to myself, if I commit it."

In a word, it is an indicative, and not an optative Amen; such an Amen as is at the end of your Creed, and not such an Amen as is at the end of prayers; a mere declarative or affirmative Amen.

So that this, and nothing else but what follows, is or can be meant by saying Amen in this office. For example:

Priest. Cursed is he that smiteth his neighbour secretly.

People. Amen.

Which is to say, "This is certainly true, and we

own and acknowledge the truth of it, and that the wrath and judgment of God are due to every one who in any degree, by thought, word, or deed, is guilty of this sin. God be merciful to us, and every one of us who deserve His curse for this sin; we here, in most humble penitential manner, acknowledge our deserts; we accuse, judge, and condemn ourselves, that we may not be judged by the Lord in the great day of revelation of the righteous judgments of our God."

O come then, my dearly-beloved brethren, let us resolve, and prepare thus humbly, thus penitently, to come and accuse and judge ourselves at our own tribunal here, that our compassionate Father, looking down from the mansions of glory, and seeing us confessing our sins and acknowledging His wrath to be due unto us, may spare us hereafter.

When the prodigal did this, his father, "though he was yet a great way off, saw him, and had compassion on him."

Come then, let us (whatever others intend to do) piously resolve, like true votaries and her true sons, to bear a part in the commination of the Church, in her prayers, and fastings, and sighs, and tears, and humble ourselves, as it were in dust and ashes, while the anger and judgments of God are denounced against sin and sinners on the first day of Lent; and then, as true penitents, flee from all such vices, to which, with our own mouths, we declare and affirm the curse of God to be due.

Oh! let the holy Jesus have our solemn humiliation to plead for us; let Him have our fasting, and prayers, and sighs, and tears, to present to His Father and our Father, with His own meritorious

intercession; for He will be sure to make the most and the best of our holy performances, if they proceed from a humble, contrite, sorrowful, and obedient spirit, truly sensible of the direful nature of sin.

Here I could say a great deal more, but I pass to my last head of discourse, to tell you, my friends and fellow-penitents,

4. Why I am so desirous to see you here that day, the *caput jejunii*, or first day of the Great Fast.

I desire it for no reason (as I must answer it to God, in Whose presence I now stand, and to Whom I must give an account of all that I here say or do) but to promote the salvation of your souls, as well as my own.

I know, as the world generally now is,—I know, in these dregs of time, how likely I am to bring reproach upon myself for being thus zealous and earnest to persuade you to observe this anniversary day of solemn public repentance, appointed by the Church; but I despise all reproach upon such a good account; for, God assisting, I could be as content to die, I hope, for the honour of God, of religion, and of His Church, and for the promoting of your salvation and my own, as I should be to lie down to sleep.

We read, “It is required in stewards, that a man be found faithful.”

Faithful to our Master.

Faithful to His spouse, the Church.

Faithful to the souls of his flock. And,

Faithful to his own.

I have (I protest before God) no other end by

speaking these things, and pressing them upon you, but my desires to be found faithful in every one of these respects.

And, for this reason, let me say to you, as our Saviour once said to his (then) sleepy disciples, "What! could ye not watch with me one hour!" Can you not watch with your minister, who is to give an account of your souls? what! cannot you watch with him, and with him glorify your Heavenly Father one hour?

When we have a public fast-day commanded at other times, for a blessing on kings and parliaments, fleets and armies, and the like, there is a national interest in the case,—there is a secular view of success and glory, a desire and prospect of some temporal blessing, or hopes of diverting some temporal judgment.

But on this day, and in this fast, no interest or design comes in but what is spiritual, the pure exercise of public repentance, and, by that, of the divine glory, the salvation of souls, and the interests of eternity; and these—unmixed and uncompounded with worldly desires and designs.

For this cause there are three sorts of enemies to this most holy fast.

Self-conceited men.

Wicked and impenitent persons.

Evil spirits.

1. Self-conceited men, who think they know something, but know nothing, as they ought to know; who think themselves wise, but, according to the Apostle, are fools;

Because they are disobedient.

Because they are abominable, for being disobedient.

Because they are proud, and know nothing, but dote about questions; and to make that dotting worse and more criminal, it is about questions of things long since piously determined by the authority of the Church.

But, Blessed Jesu! make them truly wise by poverty in spirit, by the grace of humility, and the holy virtue of charity (which is the greater, too, when it is shown to the whole body of the Church, than when it is shown to any particular person), and then they will hear Thy voice in the call of the Church; and, in penitential humiliations, they will acknowledge her voice and language to be Thine, and in unity of spirit, in the bond of communion and peace, observe this, and all the other religious fasts which she has commanded her children to observe.

Then, and not till then, they will humbly, penitently, and devoutly keep this fast with us, and with us, obtain the benefits of it, in the remission of our sins, which we confess with shame and bewail with sorrow before God, who willeth not the death of a sinner, but that he should turn from his wickedness, and live.

But, methinks, I hear this sort of men saying, What need is there of this day of annual and public repentance? We must repent daily; must we not?

I humbly and affectionately answer, yes indeed, we must; but then, as there is public and private prayer, so there is public and private repentance, as to its exercises, acts, and offices.

Shall the private prayer supersede the public?

And in like manner, shall the exercises, acts, and offices of private repentance exclude those of the public repentance? Shall the duties of the closet or family supersede those of the parish or the Church?

Besides, can every poor, plain person, that perhaps cannot read, perform his penitential exercises and devotions, as well at home, as when God's minister, and your guide, directs and helps him, and does it for himself and him too?

Come then, dearly beloved, consider these things with melting, tender, and relenting spirits; come, once more I beg you, see the piety and the wisdom of the Church in appointing this penitential day and office. See, I pray you, the usefulness of it, and cheerfully bear your part in it. Do not fail to come, when you have one to go before you, and to go with you, to assist and join with you, in your penitential desires and endeavours of having an offended Father reconciled to you.

2. Wicked and impenitent persons are against it.

These, be sure, must be against all days of public repentance.

They will scoff at them, and laugh at you; call them popish, and seemingly despise both you and them, though perhaps they inwardly revere them, and you for keeping them.

But still they will go on, because all their business lies in this world, and they are not concerned for the next. Self-examination and recollection, meditation on the holy nature of God, and the execrable nature of sin, and preparatory thoughts of that kind to repentance, are strange to their obdurate souls; they will trouble themselves with no such cares, or inter-

rupt the pleasures of life, with such severe speculations or mortifying practices, but go on till death and judgment overtake them. And, therefore, it is no wonder that this second sort of men have nothing to do with such a severe day of penitence as Ash-Wednesday, or that with them.

No wonder if these be against it, who, while they thus continue, and desire no benefit by it, show how little they are concerned about their passage out of the world, or what their lot and portion shall be, on the other side of the grave.

These carnalists have no notion of the world of spirits, or conversing with pure and separate intelligences; they never consider what good angels are, nor how they make themselves equal to them, and help to fill those seats, which the apostate spirits left vacant in heaven.

3. Those evil spirits do, therefore, what they can to disgrace and defame the observation of this and other penitential fasts, because they would discourage repentance, and all its acts and exercises, and have them quite laid aside.

Wherefore, it is no wonder that devils and accursed spirits should be against repentance, and particularly against the acts and offices and exercises of public repentance on Ash-Wednesday, which I would entreat all poor, misled dissenters to consider, and other men, who, upon other principles, are against observing it; for they gratify the Devil in setting themselves against it—they help to enlarge his kingdom by opposing it; for those wicked spirits are enemies to all self-denial and mortification—to all austerities by fasting, penitence, and prayer—and would have the spirits of men like their own, un-

mortified, impenitent, unruly, disobedient; and their inferior powers rebels to their superior; reason subject to sense; the spirit to the flesh; and the Church and the whole economy of salvation in it overthrown, with all the means and methods and ministry, by which God hath determined to save men.

Wherefore, come, my dear neighbours, be true to your souls and the means of salvation, though never so unpleasant and cross to sense; your eternal interest requires it; and heaven and an immortal life are an ample recompense for all the severe duties and exercises of repentance, by which you crucify yourselves to the flesh, and the world. They will make you less in love with the world, and much fitter to leave it. They will help to make death comfortable to you, and your passage from this to the next state more easy, and, in the meantime, conform you, more and more, after the image of that Christ in whom you believe.

“These things have I told you, that when the time shall come you may remember that I told you of them;” and that I may “give in my accounts of you, my care, and cure, with joy, and not with grief.”

**" I WILL, THEREFORE, THAT MEN PRAY EVERYWHERE,
LIFTING UP HOLY HANDS."**

1 TIM. ii. 8.

**" THE SECRET OF BEING ALWAYS WITH GOD, AND OF
ENGAGING HIM TO DWELL EVER IN OUR HEARTS, IS
TO PRAY ALWAYS."**

S. ISIDORE.

Daily Devotions.

I. It is not intended that persons who have been privileged to use the "Ancient Hours," should, in any way, change their custom, though even *they* may, here, find fresh matter of devotion, for the Lenten season, suited to their needs.

But, as comparatively few have the opportunity of keeping *all* the hours, and as it is desired to assist the many, rather than the few, it has been thought well, in the first instance, to confine the devotions to *three* acts in the day,—the early morning, the mid-day, and the evening. It is presumed, of course, that, in addition, as many public services as the Church affords, will be also duly attended.

II. The advice of Bishop Taylor should be kept in mind: "It is good to keep within the circuits of a man's affections, not stretching at all the degrees of fancy and desire, but leaving the appetites of religion rather *unsatisfied*, and still *desiring*, than, by stretching out the whole faculty, leave no desires, but what are fulfilled and wearied."

What another thoughtful writer, now lost to us, has said, is also of great value: "We ought to attempt nothing but what we can do. There is a kind of inward feeling which often tells us what we have a right to do, and what we have not. We have often a misgiving, as if what we are attempting to do does not really belong to us. Let us carefully attend to this inward voice. This applies especially to our devotions."

III. All devotions should consist of—Adoration, Thanksgiving, Oblation, Contrition, and Petition.

H

I have so endeavoured to keep up this division, throughout, that, if not in every act, yet in every day's devotion, the busiest person, using this Manual, may carry out the principle which it contains.

1. *Adoration*, including reverence in the prepared heart, honour in the outward posture, and praise in the sacrifice of the lips—ought always to be *first* observed, in our approach to the throne of grace.

2. *Thanksgiving*, involving the exercise of three distinct powers, for God's glory—the *memory*, in recalling blessings received,—the *understanding*, in considering the Hand which gave them, with all details of how, and wherefore, by what means, and in what measure,—and the *will*, in acknowledging God's goodness and mercy, and venting itself in outward acts of praise. This ought to be observed second, in all acts of devotion.

3. *Oblation* is the sacrifice which God has always required of His people, typified in the threefold offerings of the Law,—*immolation* of the fruits of the earth, *libations*, of oil and wine, and *victims*, of living creatures. So, likewise, God requires that we offer to Him our *actions*, for fruits; our *affections*, for oil and wine; and *ourselves*, for victims. This is the *third* in order, and should precede confession and petition, that the memory may be enlightened for the work before it, and the will enkindled by the grace of God.

4. *Contrition* is the confession and the detestation of sin,—rooted in the deep love of God, and the hope of His mercy; and accompanied with firm resolutions of amendment of life. This is fourth in order, and pointed at, in all that has gone before.

5. *Petition* is the crowning act of all prayer. It includes everything that God will give, or man can

require, according to His bounty which invites, and our necessities which constrain. We are, for ever, to ask in Jesus' name, with confidence that we shall obtain all spiritual blessings, and all temporal gifts for spiritual ends; and not only grace for ourselves, but for others also: for the Church, for the Queen, for the clergy, for civil governors, and for all public necessities. We must have a Fort of Prayer, with weapons for *all* needs, to force, as it were, Heaven itself.

IV. It may be hoped that there are few persons but may have time, or may be urged to *make* time, for the length at which the following "Acts" stand; while, for those who desire to extend them, reference is made to additional prayers under each head.

For "Passion Week," or the week after the fifth Sunday,—and still more, for "the Holy or Great Week,"—provision is made for enlarged prayer, in the belief that, *then at least*, the most engrossed in business will make arrangements to retire, and devote themselves mainly to God and their souls.

It will be seen that by using the three first Acts, the two succeeding in Passion Week, and the two *last* in Holy Week, every day, the seven hours of prayer may be observed throughout *the whole season*.

The prayers of intercession are mainly reserved for the mid-day Act, with the view of relieving, as much as may be, the other two; but persons must adjust these details, as best suit their circumstances.

Of course, nothing here recommended is designed to supersede the *accustomed* devotions of any.

As to the place for private devotions, the closet is, of course, the fittest. But where the Church is open all day, it were much to be wished that persons should *stay* or come there to pray.

TO BE SAID ON THE EVENING OF SHROVE-TUESDAY.

*After your accustomed devotions, rising from your knees,
say humbly,*

The wholesome season of Lent is come. Blessed be God !

Father, I have sinned against Thee, and am no more worthy to be called Thy child !

Let me turn from my evil ways, and the Lord will turn from His fierce anger.

The Lord God is gracious, and merciful, slow to anger, and of great kindness, and repenteth Him of the evil.

Now, I am called away to fast, and mourn, and pray. Dust I am, and unto dust shall I return. Yet, if any man sin, we have an advocate with the Father,—Jesus Christ the righteous; and He is the propitiation for our sins.

Here kneel down, and say,

Help me, O Lord my Saviour;
And blot out all mine iniquities.

O God ! by whose providence Thy Church introduces the sober discipline of Lent, with the consideration of our mortality,—that dust we are, and unto dust we shall return; grant that the meditation on the sufferings and cross of our Redeemer may lay all my proud conceits in the dust, and make me feel that I am highly honoured, if, by whatever crosses

or self-denials, or mortifications here, I may partake of Thy eternal glory hereafter, through the merits of our Lord and Saviour Jesus Christ. *Amen.*

Then add,

All flesh is grass, and the pride thereof as the flower of the field; the flower fadeth, the grass withereth:

The body dies, and leaves the naked soul to judgment.

Here close your eyes, and think : afterwards say,

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

And add,

O most gracious God, the Fountain of all mercy and blessing, Who desirest not the death of a sinner, nor despisest the tears of the penitent, favourably receive my prayers, and effectually move my heart to a deep and true contrition; that, being pardoned the evils which I have presumed to commit, I may be delivered from the sorrows I have deserved to suffer. O Heavenly Father! Thou hast now, once again, called me to lighten the weight of my corrupt body, which presses down my soul, by the long and solemn abstinence of forty days; grant me grace and strength, conscientiously, to observe this wholesome discipline prescribed by Thy Church, and with due mortification of my flesh so to quicken my spirit by frequent devotions, that all my passions and appetites may be buried in the grave of Jesus, and all my affections be prepared to rise with Him at Easter. Meantime, so feed me, Blessed Father, with Thy heavenly Word, that I may devote the

remainder of my days to a more perfect renunciation of my corrupt will, and a more constant attendance on Thy glorious promises : through our Lord and Saviour Jesus Christ, Who with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Lord, have mercy.

Christ, have mercy.

Receive and comfort all true penitents,

Who come to Thee in weeping, and fasting, and praying.

Be gracious, O Lord, be gracious to all that are weary and heavy laden;

Nor let any of us be brought to confusion.

Defend us, O Christ, from the danger of the enemy;

And keep us from the evil of our own hearts.

O Lamb of God, that takest away the sins of the world,

Have mercy, hear, and spare us, Good Lord !

OUR FATHER, &c.

GRANT, O LORD, TO THY FAITHFUL SERVANTS, THAT THEY MAY WITH BECOMING PIETY BEGIN, AND MAY ALSO WITH UNINTERRUPTED DEVOTION GO THROUGH, THE VENERABLE SOLEMNITIES OF THIS SEASON OF PENITENCE AND FASTING : THROUGH JESUS CHRIST OUR LORD. AMEN.

DEVOTIONS FOR EVERY DAY IN LENT.

THE MORNING ACT OF DEVOTION.

As soon as you wake, say,

“Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?”*

“Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.”†

If you require much time to dress, it is a miserable slavery. Stay not till that be finished, to give God your tribute; clothe yourself as much as is necessary for health and decency; and then, on bended knees, make adoration, thanksgiving, oblation, contrition, and petition.

Before kneeling down, put yourself in the presence of God: bow the head reverently, and say,

In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Then, this Act of Adoration and Thanksgiving.‡

Holy, holy, holy. Lord God Almighty, which was, and is, and is to come! Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure

* Job vii. 1.

† Cant. iv. 6.

‡ For other Acts of Adoration and Thanksgiving, to be added or exchanged according to your opportunity, see pp. 201-203.

they are and were created. Thou hast made heaven and earth, with all the ornaments thereof. Thou hast compassed the sea with bounds by Thy almighty word. Thou hast shut up the deep, and sealed it by Thy terrible and glorious Name. Thou makest the pillars of heaven to tremble under Thy feet. Thou strikest terror into all creatures by the insupportable brightness of Thy Majesty. Thou art in the Temple of Thy Holy Glory. Thou beholdest the depths, and sittest upon the cherubims. I adore Thee, my God, from the centre of my nothingness, with all the creatures of the universe, making an entire resignation of all that I am and have into Thy hands, and desiring, now and to all eternity, to depend on Thy blessed will. *Amen, Amen.*

O God, power and riches, and wisdom, and strength, and honour, and blessing, be unto Thee for ever and ever. O God, glory be to Thee on high, and on earth peace, good-will towards men! I bless Thee, I worship Thee, I give thanks to Thee for Thy great glory, and Thy benefits, O Lord God, Heavenly King, God the Father Almighty! And Thou also, O Lord Jesus Christ my Saviour, only Son of the Heavenly Father, perfect God and perfect Man; Thou That takest away the sins of the world, and sittest at the right hand of God the Father; and Thou, O Holy Ghost, consubstantial with the Father and the Son,—O most Blessed Trinity, receive my prayers in giving thanks. *Amen, Amen.*

Here pause; and meditate silently, and in all humility, upon the wonderful mystery of the Incarnation of the WORD; the blessing of Redemption; the blessing of Adoption into the family of God in Baptism; and the blessing of Incor-

poration in Jesus in the Blessed Eucharist. Then, each according to his own experience, meditate on special mercies, over and above the blessings of grace.

O God, what favours hast Thou showed me in my birth; education; instruction; gifts of soul and body; means and opportunities of good; parents, children, friends, connections, kindred; vocation, estate, profession in life; frequent deliverance from danger; vicissitudes of adversity and prosperity; guidance through stages of life; continued protection, especially during the past night.

And say aloud,

“Who am I, O Lord God? and what is my house, that Thou hast brought me hitherto?”*

Now unto Him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us; to Him be glory in the Church in Christ, unto all generations, world without end. *Amen.*

Here stand and say,

I must follow, as I may, my Divine Master, in His forty days' retirement and fasting, Who needed not (as we) the means of religion; but all He did was for me; not for the miracle, but for the duty, that I may learn to flee all occasions of sin, and take away the fuel of my lusts; that, by contradicting and denying the flesh, I may inure myself to obey the commands of the Spirit.

Let me take a holy revenge on my past sins; and earnestly strive to bring forth fruits meet for repentance.

* 2 Sam. vii. 1 .

Then, mentally, offer up yourself to God, and, kneeling down, say,

O Blessed Jesus, purify my intentions with Thy light, and support my weakness by Thy mercy. Thou hast called me to lighten the weight of my corrupt body, which presses down my immortal soul, by the solemn abstinence of Lent. I commend all the unworthy service which I shall do, this day, to the unspeakable compassion of Thy love; I set it, from henceforward, before Thine eyes, to correct, to direct, and to perfect it. O Blessed Jesu! I offer it, and all that I am, to Thee with my whole heart, both for myself and all the faithful. I offer it to Thee, in the union of that most entire and perfect intention which Thou hadst, when Thou didst pray upon earth to Thy Father in heaven. *Amen, Amen.**

Hear my prayer, O God; hide not Thyself from my petition. Take heed unto me, and hear me, how I mourn in my prayer, and am vexed.

Here prepare yourself for confession; set your heart open before the living God,—clear-sighted and dreadful in all His judgments; and, silently, think over your sins† in general, and especially those to which you are most subject, with a firm purpose to oppose them, and by God's help to root them out. Then say aloud,

Father! I have sinned against Heaven, and before Thee, and am no more worthy to be called Thy son.

I grieve for having offended a God who ought to

* For other Acts of Oblation, to be added in this place, according to opportunity, see pp 203-207.

† For aids to Self-Examination, and other forms of Confession, to be used according to circumstances, see pp. 209-232.

be loved and honoured above all creatures in heaven and on earth.

Where can I find punishment enough to be avenged on myself, and tears enough to wash away my offences?

O my God! Thou art my Father; and I am nothing but dust and ashes.

Thou art my Maker, and I am but clay in Thine hands. O my God! have not the sins of my life past in remembrance. Remember not my offences; neither the offences of my fathers; but spare me, O Lord, and be not angry with me for ever!

Essence beyond essence, Nature increate,

Framer of the world,

I set Thee, Lord, before my face,

And I lift up my soul unto Thee.

I worship thee on my knees,
and humble myself under Thy mighty hand.

I stretch forth my hands unto Thee;
My soul gaspeth unto Thee as a thirsty land.

I smite on my breast,

and say with the Publican,

God be merciful to me a sinner,

the chief of sinners:

To the sinner above the Publican,

be merciful as to the Publican.

Father of mercies,

I beseech Thy fatherly affection;

Despise me not,

an unclean worm, a dead dog, or putrid corpse:
despise not Thou the work of Thine own hands;

despise not Thine own image,
though branded by sin.

Lord, if Thou wilt, Thou canst make me clean.
 Lord, only say the word, and I shall be cleansed.
 And Thou, my Saviour Christ,
 Christ my Saviour,
 Saviour of sinners, of whom I am chief,
 despise me not, despise me not, O Lord;
 despise not the cost of Thy Blood,
 who am called by Thy Name;
 but look upon me, with those eyes
 with which Thou didst look upon
 Magdalene at the feast,
 Peter in the hall,
 the Thief on the wood;
 that, with the Thief, I may call on Thee humbly,
 Remember me, Lord, in Thy kingdom!
 that, with Peter, I may bitterly weep, and say,
 O that mine eyes were a fountain of tears,
 that I might weep day and night!
 that, with Magdalene, I may hear Thee say,
 Thy sins be forgiven thee;
 and with her to love much;
 for many sins, yea, manifold
 have been forgiven me.
 And Thou, All-holy, Good, and Life giving Spirit,
 despise me not, Thy breath;
 despise not Thine own holy things:
 but turn Thee, again, O Lord, at the last,
 and be gracious unto Thy servant.

Here shall follow these several petitions:—

O Heavenly Father, look down from Thy Sanctu-
 ary, from the throne of Thy glory, upon the
 blessed sacrifice which our High Priest Jesus, Thy
 most innocent and holy Son, offers unto Thee for the

sins of His brethren. Pardon the multitude of my offences, and have compassion on my miseries. Harken to the voice of the Blood of that immaculate Lamb, which crieth out to Thee, and Himself standeth before Thee, at the right hand of Thy majesty, crowned with honour and glory. Behold, O Lord, the face of Thy Messiah, Who has been obedient to Thee even unto death; and put not His blessed wounds out of Thy sight, nor His satisfaction for our sins out of Thy remembrance. O ! let my tongue, and every tongue, praise and bless Thee, in commemoration of Thy infinite goodness, Who didst deliver Thy only Son over to death upon the earth, to make Him our most prevailing Advocate in heaven; through the same, Thy Son, Jesus Christ. *Amen.*

O God, who rejectest not the greatest sinner, but in loving mercy art reconciled to him by penitence, mercifully regard my lowly supplications, and give me strength to fulfil Thy commandments, through Jesus Christ our Lord. *Amen.*

Let Thy merciful ears, O God, be open to the prayers of Thy servant; and grant me grace to observe this fast of Lent, that, withstanding all the temptations of the world, the flesh, and the devil, I may, with a pure heart and mind, follow the holy steps of Thy Son Jesus in all lowliness, meekness, and patience; and resisting with Him even unto the death, I may attain the blessed hope of Thy Kingdom, through the same, Thy beloved Son, Who liveth and reigneth with Thee and the Holy Ghost, one God, now and evermore. *Amen.*

O gracious God, by whose merciful providence I am brought to the beginning of this day, grant me the gift of Thy especial presence even to its close. Grant me never to lose sight of Thee, all this day long; but to keep perpetual sentinel, and to worship and pray, and ponder the words of Thy law, and the blessings of Thy saving grace. Enable me to govern my senses, to guard my heart, and to mortify my flesh: and, O Holy Spirit of grace and strength, so replenish my understanding, and my will, and all my faculties, with Thy renewing influence, that I may triumph over my own evil nature; and by the light of Thy power within me, win others to penitence and salvation; through Jesus Christ, our Lord.*

OUR FATHER, &c.

O Lord, hear my prayer;
And let my cry come unto Thee.

O Saviour of the World, Who by Thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech Thee, O Lord. *Amen.*

The peace of God, and the love of Jesus, and the guiding of the Holy Ghost, be with me, and abide with me, for ever. *Amen.*

*Here pause, and repent of your wandering thoughts :
then rise.*

* A variety of additional Prayers, to be used in this place, according to opportunity, will be found in pp. 232-256.

THIR MID-DAY ACT OF DEVOTION.

Begin this act of devotion by recalling the whole doctrine of Jesus Christ in the Gospel. Try your faith and your obedience, mentally, as you read.

I am the Way, the Truth, and the Life : no man cometh unto the Father, but by me.*

The time is fulfilled, and the Kingdom of God is at hand : repent ye, and believe the Gospel.†

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls : for my yoke is easy, and my burden is light.‡

All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.§

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.||

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil

* S. John xiv. 6. † S. Mark i. 15. ‡ S. Matt. xi. 28—30.

§ S. Matt. vii. 12.

|| S. John xv. 12, 13.

and on the good, and sendeth rain on the just and on the unjust.*

Be ye merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you.†

Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.‡

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.§

He that taketh not his cross, and followeth after me, is not worthy of me.||

In the world ye shall have tribulation: but be of good cheer; I have overcome the world.¶

Lo, I am with you alway, even unto the end of the world.**

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto Him immediately.††

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life.‡‡

* S. Matt. v. 44, 45. † S. Luke vi. 36. ‡ S. Luke xii. 15.
§ S. Matt. vii. 13, 14. || S. Matt. x. 38. ¶ S. John xvi. 33.

** S. Matt. xxviii. 20. †† S. Luke xii. 35, 36.

‡‡ S. Luke xxi. 34.

The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

Pause a moment. Bow the head, and say,

In the name of the Father, and of the Son, and of the Holy Ghost, *Amen.*

And, kneeling down, make adoration.

To Thee, the Creator of all things visible and invisible; to Thee, the Treasure of eternal blessings; to Thee, the Fountain of life and immortality; to Thee, the Absolute Lord of the whole world,—be given, as is due, all praise, honour, and worship. Let the sun, moon, and chorus of stars; the air, earth, sea, and all that is in the celestial world bless Thee.

Let Thy Jerusalem, Thy Church, from the first-born thereof, already enrolled in heaven, bless Thee.

Let the Elect souls of Apostles, Martyrs, and Prophets; let Angels, Archangels, Thrones, Dominions, Principalities, and Powers; let the dreadful Cherubim and Seraphim, perpetually sing the hymn of Thy triumphs:

Holy, Holy, Holy, Lord God of Hosts,
Heaven and earth are full of Thy glory.

Save me, O Thou that dwellest in Heaven.

O Lord, help Thy servant,
Whom Thou hast redeemed with Thy precious blood.
Amen, Amen.

* S. John v. 28, 29.

Here call to mind mercies received, and add :

O how very meet, and right, and fitting, and due,
in all, and for all,
at all times, places, manners,
in every season, every spot,
everywhere, always, altogether,
to remember Thee, to worship Thee,
to confess to Thee, to praise Thee,
to bless Thee, to hymn Thee,
to give thanks to Thee,
Maker, Nourisher, Guardian, Governor,
Preserver, Worker, Perfecter of all ;
Lord and Father,
King and God,
Fountain of life and immortality,
Treasure of everlasting goods,
Whom the heavens hymn,
and the heaven of heavens,
the Angels and all the Heavenly Powers,
one to other crying continually;
and we, the while, weak and unworthy,
under their feet,
Holy, Holy, Holy,
Lord God of Hosts;
full is the whole heaven,
and the whole earth,
of the majesty of Thy glory.
Blessed be the glory of the Lord,
out of His place,
for His Godhead, His mysteriousness,
His height, His sovereignty, His almightiness,
His eternity, His providence.

The Lord is my strength, my strong rock, and
 my defence,
 my deliverer, my succour, my buckler,
 the horn also of my salvation and my refuge.

Then make oblation of yourself, thus:

O most obedient Jesus, who for us becamest obedient to Thy Father, even unto death, the death of the Cross, I do offer myself body and soul obedient unto Thee. When I was first enrolled a member of thy Church, O Lord, I solemnly vowed, and have often since renewed this vow, to keep 'thy holy will and commandments, and to walk in the same all the days of my life ; but the lustings of the flesh against the spirit, and the snares of Satan, do daily trouble such my holy resolutions and promises. O Blessed Jesu ! I offer myself unworthy, unworthy, unworthy, again and again. I am resolved to continue Thine. O quicken my spirit against the crafts and subtleties of Satan. Grant me, earnestly, to fulfil the work of my calling, and a good hope, after fighting the good fight, and finishing my course, of receiving a crown of righteousness from Thee, Who, with the Father and the Holy Ghost, art one God for ever and ever. *Amen.*

Here pause, and say, inwardly,

Hearken unto my voice, O Lord,
 when I cry unto Thee,
 have mercy upon me and hear me.
 My heart hath talked of Thee, Seek ye my face
 Thy face, Lord, will I seek.
 O hide not Thou Thy face from me, nor cast
 Thy servant away in displeasure.

Then make Confession, and say,
I am ashamed, and blush, O my God,
to lift up my face to Thee,
for mine iniquities are increased
over my head,
and my trespass has grown up to the heavens.
Since the days of my youth,
have I been in a great trespass
unto this day.

I cannot stand before Thee, because of this.
My sins are more in number than the sand of the sea;
my iniquities are multiplied;
and I not worthy to look up
and see the height of heaven,
from the number of my unrighteousnesses;
and I have no relief,
because I have provoked Thine anger,
and done evil in Thy sight;
not doing Thy will,
not keeping Thy commandments.
And now my heart pants for Thee,
beseeching Thy goodness.
I have sinned, O Lord, I have sinned,
and I know my iniquities;
and I ask and beseech,
remit to me, O Lord, remit to me,
and destroy me not in mine iniquities;
nor be Thou angry for ever,
or reserve evil for me;
nor condemn me
in the lowest parts of the earth.
Because Thou art God, the God of penitents,
and Thou shalt show in me all Thy loving-kindness;
for Thou shalt save me unworthy.

according to Thy much pity,
and I will praise Thee alway.
Lord, if Thou wilt, Thou canst cleanse me;
Lord, only say the word, and I shall be healed.

Lord, save me;
Carest Thou not that we perish ?
Say to me, Be of good cheer,
thy sins are remitted to thee.

Jesu, Master. have mercy on me !
Jesu, Son of David, Son of David,
Lord, say to me, Ephphatha.

Lord, I have no man ;*
Lord, say to me, Be loosed from thine infirmity :
Say unto my soul, I am thy salvation.

Say unto me, My grace is sufficient for thee.

Lord, how long wilt Thou be angry ?
shall Thy jealousy burn like fire for ever ?

O remember not our old sins;
but have mercy on us, and that soon,
for we are come to great misery ;
Help us, O God of our salvation;
for the glory of Thy name,
O deliver us, and be merciful unto our sins,
for Thy Name's sake.

*Then, make the following petitions, humbly sorrowing for all
your evil thoughts, words, and deeds.*

O most sweet Lord Jesu Christ, I, an unworthy
sinner, call to Thy memory all the holy thoughts
which, from eternity hitherto, Thou hast ever had ;
and, above all, of that ONE whereby Thou, the
ETERNAL WORD, thoughtest to become MAN.

And, O most merciful Lord, I pray from my

* S. John v. 7.

heart of hearts, that Thou, in turn, wilt pardon me all the vain, foul, and evil thoughts [*here pause and recall them*] which, up to this time, I have entertained against or beside Thy will, or in any way caused others to entertain.

OUR FATHER, &c.

O most piteous Lord Jesu Christ, I, a miserable sinner, call to Thy memory all the good and health-giving words which Thou ever utterdest on earth. And I pray thee humbly, O most loving Jesu, forgive me all the words which, up to this time, I have uttered against Thy will, or caused others to utter [*here pause and recall them.*]

OUR FATHER, &c.

O most sweet Jesu Christ, I, an unworthy sinner, yet redeemed by Thy precious blood, call to Thy memory all the good works which, for our salvation, Thou wroughtest in the earth

And I beseech Thee, most compassionate Lord, pardon me whatsoever, by my ill-doing, I have, knowingly or unknowingly, committed against Thy law, and the glory of Thy name, or have caused others to commit [*here pause and recall it.*] And now, O most gracious Lord, direct and order all my thoughts, words, and works according to Thy good pleasure, to the praise of Thy name, and conform them to the perfect rule of Thy most holy life and conversation.

Thine I am, and will be, O blessed Lord, in life and in death. Into thy hands I commend myself, and all that I am, and all that I have. *Amen.*

OUR FATHER, &c.

Add this.

O God, who didst severely punish our first parents for eating the forbidden fruit, and hast so often recommended the duties of abstinence and fasting; Grant me, I beseech Thee, so diligently and humbly to obey Thy holy discipline, that I may correct my levities, and revenge my excesses, and subdue my irregular appetites, and frustrate the temptations of the Enemy, and secure my perseverance, and daily proceed to new degrees of virtue and devotion, till in the end of my life, I receive the end of my labour, even the salvation of my soul, through Jesus Christ our Lord. *Amen.*

Here, rising from your knees, say,

It is a great presumption that one sinner should dare to commend another to God's Divine Majesty, and especially the greater the less; and who would not fear to undertake it?

But, it is God's command, by His Apostle, that intercession should be made for all men.

It is a great honour to be allowed to pray for the Church of God.

O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companions' sakes, I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good.

Then, kneeling down, say,

O God, be mindful of all Pastors and Faithful people, dwelling in all parts of the habitable world.

in the unity of the Catholic Faith, and preserve them in Thy holy peace.

O God, bless our most gracious Queen, and her whole kingdom. Hear the prayers which we offer up at Thy Altar.

O God, remember all those that travel by sea or land, and are exposed to so many dreadful dangers. Remember the many poor prisoners and exiles, who groan under the miseries of the world.

O God, remember the sick, and all such as are in discomfort of mind. Remember the many poor souls oppressed with bitterness, who implore Thy succour. Remember also the conversion of so many heretics, and infidels, and sinners, whom Thou hast created after Thine own image.

O God, remember our friends and benefactors : accept our sacrifice, and let us all feel the effects of Thy mercy. Drive away scandal, and war, and heresy ; and grant us Thy peace and love.

O God, pour down Thy graces upon us ; direct our steps in Thy ways ; strengthen us in Thy fear ; confirm us in Thy love ; and give us, at last, the inheritance of Thy children, through Jesus Christ our Lord. *Amen.*

Behold ! O God and Father of our Lord Jesus Christ, I, a most unworthy child of His and Thy true Catholic Church, pray for Thy mercies on my Spiritual Mother, and all my brethren, her children in Thee, and in Thy Son.

For errors, among them, send truth : for schism, unity ; for superstition, true and faithful worship : for confusion, order ; for profaneness, piety : for variance, concord ; for war, peace. That all, as

ONE BODY, with one heart and mind, with one mouth, and one knee, may so believe, love, confess, adore, and serve Thee, and Him whom Thou hast sent—Jesus Christ, that Thou mayest save us all, in the world to come.

O Thou Head of the Church, save Thy Body : by Thy Blood, cleanse it : by Thy Spirit, sanctify it : by Thy power, preserve it, O Blessed Jesu ! for ever, and ever, and ever. *Amen.*

O Holy Jesus, on bended knees, I hold up my hands for this Church of England—the dear mother, of whom Thou has been pleased to bear me. Truth, love, peace, and freedom be with her ! for error, truth ; for schism, love ; for persecution and oppression, peace and freedom. O Lord, look down with pity upon her present confusions, distractions, and innovations ; cast them down, O Lord, and set up Thy glory amongst us. Cause Thy light to shine upon our Zion ; make her beautiful in herself ; unblemished in her children ; shining in truth ; comely in order ; holy in life ; repaired in her ruins ; restored in her rights ; relieved in her injuries ; and enrich her, O Lord, with the jewels of many souls saved through Thy precious Blood, who ever livest with the Father and the Holy Ghost, one God, world without end.

O gracious God, the Great Physician, who canst as easily cure a kingdom as a man, have mercy upon our country, and heal it for Thy tender pity's sake. In the blood of Jesus, purge our sins,—the cause of all our evils. Whether of ours, or of the ages before us—from their guilt and our own, good Lord, deliver us ! Do Thou set up what is just and

right in Thine eyes, and what Thou seest evil, cast down. Whatever makes a nation miserable, remove :—whatever makes a nation happy, restore, O Lord, for Thy tender mercies' sake.

To those to whom Thou hast given power, do Thou give grace to use it aright, for the good of Thy Church, and the glory of Thy great name. Put far away from their counsels all false principles, and unholy motives ; bless them to us, and us to them, and all in Thee, for Jesus Christ His sake. *Amen.*

O Blessed Jesu, Thou that art an Eternal Priest and Intercessor, and the Fountain of all ghostly good, have mercy upon the Priests of this my parish, and all the souls Thou hast concredited to their charge. O Lord, in themselves, they are unfit for so great a burden, but, by Thy aid and gracious acceptance, they hope for mercy, pardon, and assistance.

O Lord, send Thy Holy Spirit to dwell among us : let here be peace and charity, and true Catholic religion, and holy discipline. Comfort the comfortless, heal the sick, relieve the oppressed, enlighten the ignorant, correct the unruly, keep us all from all deadly sin : that so, from thy favours, we may obtain blessings in our bodies, in our souls, in our estates, and a supply to all our necessities, till at last we attain, through Thy merits, to the full fruition of Thy everlasting glories, O Blessed Saviour, and Redeemer.* *Amen.*

Conclude your prayers thus.

He humbled Himself and became obedient.

* Here add other Intercessions, according to your opportunity, at pp. 246-256.

Grant me, Lord, to take up my cross, and follow Thee! O God, Who, by our Great Master's dear example, hast taught us what labours and sufferings Heaven deserves, and that we are to take it by force; confound in me, I humbly pray Thee, the aversion of my nature to all that discipline and hardship which I ought to endure, as the disciple and soldier of Jesus Christ. Since flesh and blood cannot enter into the kingdom of Heaven, enable me, O Father, by Thy grace, so to deny even these just cravings, that, by self-denial for the sake of Jesus Christ, Thy Son, I may be helped on my way thither, where He ever liveth and reigneth, with Thee and the Holy Ghost, one God. *Amen.*

OUR FATHER, &c.

O Saviour of the World, Who by Thy Cross and precious Blood has redeemed us. Save us, and help us, we humbly beseech Thee, O Lord. *Amen.*

The blessing of God be with me. *Amen.*

When you rise from prayer, and go forth into the world, think how the INCARNATE WORD would converse, if He were in your place: such a thought will keep you watchful.

EVENING ACT OF DEVOTION.

As soon as you retire to your room, which you should do at an earlier hour than at other times, collect your thoughts; and, inwardly, pray God to gather up your heart into Himself, and so to cleanse and direct it, that, when the light shall have gone from your eyes for ever, you may be received into the everlasting light of His Bosom, Who is Light, and Life, and Glory.

Standing up, say,

Blessed are the servants whom our Lord shall find watching.

Behold, the night cometh, in which no man can work. And, if a man live many years, and rejoice in them all, yet let him remember the days of darkness, for they are many. All the days of my appointed time will I wait, till my change come.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Then bow the head, and say,

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Kneeling down, make Adoration and Thanksgiving as follows :

Blessed be the Lord God, even the God of Israel, who only doeth wondrous things. And blessed be the name of His Majesty for ever, and all the earth shall be filled with His Majesty. *Amen, Amen.*

Glory be to the Father of mercies, the Father of men and angels, the Father of Our Lord Jesus Christ.

Glory be to the most Holy and Eternal Son of God, the Blessed Saviour and Redeemer of the world, the Advocate of Sinners, the Prince of Peace, the Head of the Church, and the Mighty Deliverer of all that call upon Him.

Glory be to the Holy and Eternal Spirit of God, the Holy Ghost, the Comforter, the sanctifying and life-giving Spirit.

All glory and thanks, all honour and power, all love and obedience, be to the Blessed and undivided Trinity, the God Eternal.

The Heavens declare Thy glory ; the earth confesses Thy providence ; the sea manifests Thy power ;

and every spirit, and every understanding creature, celebrates Thy greatness for ever and ever.

All glory and majesty, all praises and dominion be unto Thee, O GOD, FATHER, SON, and HOLY GHOST, for ever and ever. *Amen.*

Then add,

O Lord, my Lord,
 for my being, life, reason,
 for nurture, protection, government,
 for education, civil rights, religion,
 for Thy gifts of grace, nature, fortune,
 for redemption, regeneration, catechising,
 far my call, recall, yea, many calls besides;
 for
 Thy forbearance, long-suffering, long long-suffering
 to me-ward.
 many seasons, many years, up to this time ;
 for all benefits received, successes granted me,
 benefits done;
 for the use of things present;
 for Thy promise, and my hope
 of the enjoyment of good things to come;
 for my parents honest and good,
 benefactors never to be forgotten,
 friends sincere,
 domestics faithful,
 for all who have advantaged me
 by prayers, patterns, rebukes, injuries;
 for all these, and all others
 which I know, which I know not,
 open, hidden,
 remembered, forgotten,
 done when I wished, and when I wished not,

I confess to Thee and will confess
 and bless Thee and will bless,
 I give thanks to Thee and will give thanks,
 all the days of my life.

Who am I, or what is my father's house,
 that Thou should'st look upon a dead dog,
 the like of me ?

What reward shall I give unto the Lord
 for all the benefits which He hath done unto me ?

What thanks can I recompense unto God,
 for all He had spared and borne with me until now ?

Holy, Holy, Holy,
 worthy art Thou,

O Lord and our God, the Holy One,
 to receive the glory, and the honour, and the power,
 for Thou hast made all things,
 and for Thy pleasure they are,
 and were created.

*Here pause, and dwell especially on the blessings of the day
 past—your means and opportunities ; prayers ; services
 in church ; good conversation ; good books ; protection
 against evil ; direction in the way of good. Then, make
 oblation of yourself, and all that you are and have, as
 follows :*

O Lord, Holy Father, Who hast comprised the
 multitude of legal sacrifices in the offering of the
 one sacrifice of the new law ; and who didst, on
 Mount Calvary, Thyself, show unto us, in Thy
 Beloved Son, that Chief Priest, yea, the Great High
 Priest of both covenants—a pattern of a perfect
 oblation according to which we are to offer ; grant,
 I beseech Thee, that, by Thy grace, I may be con-
 formed unto the image of Thy Son, Who vouchsafed

to be made like unto us, in the form of a servant. And as He, on the Cross, offered Himself up, both Body and Soul, unto Thee, His Eternal Father, with shedding of blood, after the order of Aaron, and in an unbloody manner also at His Last Supper, after the order of Melchizedech; so may I also, after His example, daily present my body a living sacrifice, holy, acceptable unto Thee, a reasonable service, and my soul also, with all its powers and faculties, as a holocaust of praise, a sacrifice of thanksgiving for gifts received, and of supplication for blessings to come, and that Thou mayest look graciously upon me, and forgive me my sins.

Here pause a moment: and say,

Wherefore, I do believe in Thee, and hope in Thee, and love Thee above all things; and I do here give myself up wholly unto Thee, and make an offering of my mind, and will, and memory, for ever; desiring, most fully, that Thy Will may be done in me, as it is done in Heaven.

I offer unto Thee, moreover, my body and all my members, that, by the willing mortification of them, I may present the sacrifice of a troubled spirit. An humbled and a contrite heart, do not, I beseech Thee, O Lord, despise. But look upon the Face of Thy CHRIST, Who bore our sins in His own Body on the Tree; by Whose stripes we are healed.

Give me strength against the temptations of the world, the flesh, and the Devil. If Thou, Lord, art with me, and for me, nothing can be against me. O be Thou with me, and for me, Gracious Lord, for Thy mercies' sake. *Amen, Amen.*

Now prepare yourself for Self-examination and Confession, saying first;

O Lord God, Who lightenest every man that cometh into the world, let the light of Thy grace shine into my heart, that I may fully know my shortcomings and my sins, and may confess them with that true sorrow and contrition of heart which befits me, before Thee; and may make full amends for them, and amend them, to Thy honour and glory, and to the salvation of my soul. *Amen.*

Then, seat your Conscience in her throne, and lay all your sins and imperfections at her feet : recall your thoughts, words, and deeds ; your faults and neglects, that you may see the gain, or loss,—the reckonings of the day : say inwardly, according to the truth :—

O wicked servant, thou hast lost a day. What sluggishness at rising ! What negligence in duties ! How great words ! How little works ! What curious questioning ! What rash judgment ! What wondering eyes ! What straying thoughts !

Father, I accuse myself; that I have been disquieted into anger; exasperated with envy; puffed up with pride; that I have fallen, in consequence, into inconstancy of mind, and excesses of speech.

I accuse myself; that I have been more ready to judge my superiors than to obey them; that, being reproved for my faults, I have murmured, and not been ready in matters of duty.

I accuse myself; that I have preferred myself before my elders and betters, boasting with vanity of myself, and despising others.

I accuse myself; that I have neglected the duty

of my own talents, and aimed ambitiously at the talents of others.

I accuse myself; that I have neither had respect in my obedience; nor modesty in my words; nor self-subjection in my carriage; but much self-love and self-opinion in my intentions; hardness in my heart; and vain glory in my words.

I accuse myself; that I have been a hypocrite; unkind in aversion from my neighbour; bitter in speech; impatient of authority; slothful in works of charity and devotion; in conversation unsociable; and many times cold and uncivil.

I accuse myself; that I have been ready to speak of the actions of others; rash in censuring; contentious in arguing; disdainful in hearing; presumptuous in informing others; immoderate in laughter; excessive in pleasure; ambitious of admiration; vain and costly in dress; burdensome to my friends; troublesome to the peaceful and holy; ungrateful to those who have done me good; harsh and imperious to those beneath me. I have boasted to have done that which I did not; to have seen that which I saw not; to have said what I said not; and, on the contrary, to have dissembled, and *denied* to have seen what I had seen; to have said what I had said; to have done what I had done.

I accuse myself of carnal thoughts; and impure imaginations; and unholy emotions; and defiling remembrances which I have not at once resisted.

Here amplify your Self-examination and Confession, as you find necessary, at pp. 209-232. Then say,

O God, behold the stains and wounds of my sin, which I never can, and never will hide from the eyes

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of Thy Majesty. I feel the pains of them already, in remorse of my conscience, and other sufferings ordained by Thy Providence for my correction. But all that I can suffer cannot meet my deserts. I wonder, O Lord, that, feeling the pain of sin so often, I still retain the malice and obstinacy of it. My weakness trembles under the burden; yet my iniquity remains. My life groans in languishment, yet is not reformed in its works.

O Lord, I confess—if Thou deferrest Thy punishment, I defer my amendment; and if thou chastenest me, I can no longer endure. Whilst thou correctest me, I confess my offences. But, after Thy visitation, I remember my sorrows no more. As long as the rod of scourging is in Thy Hand, I promise all; but if thou withdrawest it, I perform nothing. If Thou touchest me, I cry out for mercy; but if Thou pardonest me, I again provoke Thee to strike.

O Lord God, I confess my miseries, and implore Thy clemency, without which there is no salvation for me.

O God, give me what I ask of Thee, without any merit of mine; for, O Father of Love and Mercy, without any merit of mine, Thou hast taken me out of nothing, and given me grace to pray and entreat for pardon.

Accept my confession, O most gracious Lord Jesus, in Whom alone I trust !

Give my heart contrition, and tears to my eyes, that I may weep day and night for all my negligences.

Remember me, O Thou that calledst the woman of Canaan and the publican to repentance, and receivedst Peter when he wept. Remembering how

wicked I am, forget not how good Thou art. If I have done that, for which Thou mayest condemn me, Thou hast not undone that, whereby Thou art wont to save.

Hear my prayers, O Lord my God, and whatsoever is wanting, whether now or at other times, in the sufficiency of my contrition, or the simplicity and unreservedness of my confession, may Thy love and pity supply; and according to that love, vouchsafe to have me fully and entirely absolved in Heaven, — Who livest and reignest, One God in Three Persons, Blessed for evermore. Amen.

Here pause, and prepare your mind to beg for gifts of Grace, and all other blessings. Then say,

Hear, O Lord, and have mercy upon me;

Lord, be Thou my helper;

Turn my heaviness into joy,

my dreamings into earnestness,

my falls into clearings of myself,

my guilt, my offences into indignation,

my sin into fear,

my transgression into vehement desire,

my unrighteousness into strictness,

my pollution into revenge.

Grant me the help of Thy grace,

To bruise the serpent's head. *Gen. iii. 15.*

To remember my latter end. *Deut. xxvii. 29.*

To cut off opportunities. *2 Cor. xi. 12.*

To be sober. *1 S. Pet. v. 8.*

Not to sit idle. *S. Matt. xx. 6.*

To shun the wicked. *Ps. xxvi. 5.*

To cleave to the good. *Rom. xii. 9.*

To make a covenant with the eyes. *Job. xxxi. 1.*

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To bring my body into subjection. 1 *Cor.* ix. 27.

To give myself unto prayer. 1 *Cor.* vii. 5.

To betake myself to penitence. 2 *Pet.* iii. 9.

Hedge up my way with thorns,
that I find not the path
for following vanity.

Hold Thou me in with bit and bridle,
lest I fall from Thee.

O Lord, compel me to come in to Thee.

Behold, O God, how all the spirits of darkness endeavour the extinction of our hopes, and the dispersion of all those graces, and the prevention of all those glories which the holy Jesus has purchased for every loving and obedient soul. Our very meat and drink are full of poison, our senses are snares, our business is various temptation, our sins are inlets to more, and our good actions are made occasions of sins.

O Lord, deliver me from the malice of the Devil, from the fallacies of the world, and from my own folly, that I be not devoured by the first, nor cheated by the second, nor betrayed by myself. O let Thy grace, which is sufficient for me, be always present with me. Let Thy Holy Spirit instruct me in the spiritual warfare, arming my understanding, and securing my will, and fortifying my spirit with resolutions of piety, and incentives of religion, and correctives of sin, that the dangers I am encompassed withal, may become unto me an occasion of victory and triumph, through the aids of the Holy Ghost, and by the Cross of the Lord Jesus, who hath, for Himself and all His servants, triumphed over sin and hell, and the grave; even all the powers of darkness, from which, by the mercies of Jesus, and

the merits of His Passion, now and ever deliver me and all Thy faithful people. *Amen.*

O God, give me grace to wean my flesh from unbecoming delights, and to mortify my senses with a prudent restraint, that, carried on the wings of fasting and alms, my prayers may mount up more swiftly to Heaven, through Jesus Christ our Lord.

OUR FATHER, &c.*

Here, rising from your knees, prepare for bed. While you undress, reflect, that a day is coming, when you will be as wholly unstripped of the world, as you are now of your clothes. As you look upon your bed, think of your grave, which Christ has sanctified to be a bed of hope for you, if you love Him; and say reverently, before you enter it:

These bedclothes are as the mould of earth which shall, one day, cover me; these sheets, as my shroud; my sleep, as death; my waking, as the resurrection.

Lord, let me not sleep as do others, but let me watch and be sober. For God has not appointed me to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for me, that whether I wake or sleep, I should live together with Him.

Vouchsafe me, O Lord, a quiet night

And a happy end.

Into Thy hands, O Lord, I commend my spirit.

Save me, O Lord, waking: defend me sleeping.

Drive away evil dreams, O Lord,

And banish all illusions of the night.

O Light of the children of light! Bright day which has no evening! The world is bathed in the

* Other Prayers, to be added in this place, may be found at pp. 232-256.

darkness of night. This day is quite finished, wherein I see, as in a map, how my life shall end.

O God ! what blessings do I see in it, on Thy part; what ingratitude on mine !

Preserve me in what is Thine ; and wash away, with the precious Blood of Thy Son, what is mine.

Shelter me under the wings of Thy protection, from so many shadows, apparitions, and snares of the Father of Darkness; and grant that, though sleep may close my eyes, yet my heart may never be shut to Thy love in Jesus Christ, my only Saviour and Redeemer. *Amen.*

Add in conclusion, (and say also, whenever you awake in the night:)

O Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech Thee, O Lord. *Amen.*

The Peace of God be with me !

Pause ; rise ; go to bed, and fall asleep on some good thought.

You will do well to remember these three constant subjects in mental prayer :

Faith;—Love;—Perseverance.

TWO ADDITIONAL ACTS OF DEVOTION,

FOR EACH DAY IN

Passion Week,

Commencing on the Fifth Sunday in Lent.

ACT FOR THE THIRD HOUR.

To be said between 9 and 10 o'clock.

First bow the head, and say,

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Behold, the Passion of Our Lord draws nigh.

O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for my own sins, and for the sufferings of my Saviour !

Shall I not weep for Him Who both wept and bled for me; yea, wept out every drop of His most Precious Blood, to deliver me from weeping and wailing and gnashing of teeth for ever ?

Then, kneeling down, and adoring, say,

Glory be to Thee, O Lord.

We praise Thee, we bless Thee, we give thanks to Thee, for Thy great glory, Heavenly King, God, the Father Almighty. *Amen.*

I yield Thee hearty thanks, most merciful God, for that, at this hour of the day, the Holy Ghost descended upon the Holy Apostles, and Disciples of Jesus Christ, Thy Son; and by His celestial influences replenished them with extraordinary gifts and graces, for the spread of His Blessed Gospel, and the plantation of His Church throughout the world.

Vouchsafe, Holy God, vouchsafe unto me also, Thine unworthy servant, the guidance of the same Spirit, that by His illumination and sanctification I may both perceive and know what things I ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ.

I bless Thee for this holy season of discipline, and for this holy hour, in which my Blessed Master and Redeemer underwent the bitter sentence of death, whilst Barabbas, a thief, a rebel, and a murderer, was acquitted.

O blessed hour! in which, for me, my dear Redeemer exposed His tender Breasts and precious Back to be rased, and rent, and torn with forked whips, by cruel bloodthirsty soldiers, until His blessed innocent Body was all covered with gore and blood!

And I, vile wretch, am as guilty as Barabbas, in many respects; and justly obnoxious to the dreadful sentence of condemnation to death eternal; but, by the infinite merits and mysteries of Thy condemnation. O Blessed Jesu, deliver me! *Amen.*

O Gracious Saviour, I humbly beg that I may so wash my polluted soul with the penitent tears of holy compunction, through faith in Thy Blood; and so chastise and keep under that body of sin which is, and too much reigneth, in my members, that,

being delivered from the guilt and tyranny of sin in this life, I may escape those fresh whips and scourgings of the spirits of vengeance which are the portion of the disobedient and impenitent in the life to come. Grant me this, I earnestly beseech thee, for Thy Cross and Passion's sake. *Amen.*

Here, standing up, say,

Save me O Lord, for Thy Name's sake, and avenge me in Thy strength.

And, for the glory of Thy name, deliver me O LORD, and be merciful unto my sins for Thy Name's sake.

Let them that know Thy Name put their trust in Thee; for Thou, LORD, hast never failed them that seek Thee.

An offering of a free heart will I give Thee, and praise Thy Name, O LORD, because it is so comfortable.

Blessed be the Name of the LORD, from this time forth for ever more.

Then add,

If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins.

Help me, O Lord, my Saviour ; and blot out all mine iniquities.

Kneeling down, conclude thus :

O Lord, I beseech Thee enter not into judgment with Thy servant, seeing that in Thy sight no flesh living can be justified; but mercifully hear my prayers and supplications—those especially which

now I offer unto Thee, and spare all those who confess their sins unto Thee. Have mercy upon them, and upon me, according to Thy great mercy, and blot out all our iniquities, that we, whose consciences by sin are accused, by Thy merciful pardon may be absolved, through Jesus Christ our Lord. *Amen.*

Lord have mercy.

Christ have mercy.

OUR FATHER, &c.

Receive and comfort all true penitents,

Who turn to Thee in weeping, fasting, and praying.

Deliver all that are tempted.

By Thy fasting and temptation, good Lord deliver them.

Be gracious, O Lord; be gracious to all that are weary and heavy laden :

Nor let any such be brought to confusion.

Spare Thy people, good Lord, spare them:

And to all Thy faithful give life eternal.

Vouchsafe to us the light of Thy countenance, O Lord :

And quicken us with the joy of Thy salvation.

Defend us, O Christ, from the danger of the Enemy:

And keep us from the evil of our own hearts.

O Christ, hear us.

O Lamb of God, hear us.

Here pause ; rise ; say a hymn ; and commend your soul thus :

The peace of God, and the love of Jesus, and the guiding of the Holy Ghost, be with me, now and ever. *Amen.*

ACT FOR THE NINTH HOUR.

(To be said between 3 and 4 o'clock, P.M.)

First bow the head, and say,

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Behold, the Passion of Our Lord draws nigh !

Is it nothing to you, all ye that pass by ?

Behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger !

What, O Blessed Jesus ! could our weakness want, which Thou hast not done ? What could our malice invent, which Thou hast not suffered ?

Then kneeling down, and adoring, say,

Before the gods will I sing praise unto Thee ; I will worship toward Thy holy Temple, and praise Thy Name.

I will magnify Thee, O God, my King ; and I will praise Thy Name for ever and ever.

Seven times a day do I praise Thee, because of Thy righteous judgments.

Let the free-will offerings of my mouth please Thee, O Lord ; and teach me Thy judgments.

Blessed be the Name of the Lord, from this time forth for evermore.

Blessed be Thy Name, O God, for this holy season of discipline and prayer ; and blessed be Thy Name for this holy hour, in which Thy dear Son,

made Man, commended His spirit of Man into Thy most merciful Hands. And into Thy Hands, O Lord, do I now commend my spirit, my soul, my body, my all; for Thou hast redeemed me, O Lord, thou God of Truth. And the very God of Peace vouchsafe to sanctify me wholly; and I pray God that my whole spirit, and soul, and body, be preserved blameless unto the coming of the Lord Jesus Christ. *Amen.*

Blessed be Thy Name, O God, for this holy hour, in which the thief upon the cross, believing and repenting, received the joyful promise from the mouth of the Lord: "This day shalt thou be with Me in Paradise!"

And my life, I confess, has been no better than the life of this thief; even my whole life has been a trade of robbery, robbing God of His honour, and of that obedience which I owe to His holy laws; and robbing myself also of peace of conscience here, and of the hopes of heaven hereafter.

O Blessed Jesu! Who hadst mercy on the thief, even, in the very hour of his death, repenting, have mercy upon me,—even upon me also,—O loving Jesu! who now, though so late, repent me of my manifold misdoings. Shut not up the gates of Paradise against me, when I depart hence, O Thou Who, overcoming the sharpness of death, hast opened the Kingdom of Heaven to all believers.

Blessed be Thy Name, O God, for this holy hour, in which my Blessed Redeemer, after He had cried with a loud voice, gave up the ghost, and died for us miserable sinners.

It was for me, and my sins, my dearest Saviour both suffered and died. He had no sins of His own

to suffer or to die for; but, He was wounded for our transgressions, He was bruised for mine iniquities.

And, O Holy Jesu! remember, in great mercy remember that hour, wherein, with torn body and broken heart, Thou didst show forth the bowels of Thy mercy, in dying to deliver me, both from spiritual and eternal death. Pardon, good Lord, pardon all my sins,—the cause of all Thy painful sufferings, and grant that both I, and all who have Thy Cross and Passion in devout and thankful remembrance, may, by the virtue and power thereof, crucify the Old Man, and utterly abolish the whole body of sin; that, being dead unto sin, we may live unto righteousness, and by Thy stripes be healed.

Blessed be Thy holy Name, O God, for this holy hour, in which the side of our Lord was pierced, whence issued the two Sacraments of His Church—the Water of holy Baptism, and the Blood of the Blessed Eucharist.

O grant, good Lord, of Thy mercy grant, that that precious Blood and Water, which is the price of my redemption, may be the meritorious cause of my sanctification in this life, and eternal salvation in the life to come. *Amen.*

Here standing up, say,

Lift up the light of Thy countenance upon Thy servant, O Lord, and save me, for Thy mercy's sake; let me not be confounded, for I have called upon Thee.

I have stretched forth my hands unto Thee; my soul gaspeth unto Thee, as a thirsty land.

My soul thirsteth for Thee; my flesh also longeth after Thee.

That Thy beloved may be delivered, save me with Thy right hand, and hear me.

The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, Thou wilt not despise.

Then add,

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

O Lord, hear my prayer.

And let my cry come unto Thee.

And, kneeling down, conclude thus:

O Jesu Christ, Saviour of the world, I cast all my sins into Thy most deep and sorrowful wounds. What in me is wanting of contrition and penitence, O do Thou vouchsafe mercifully to supply, out of the riches of Thy satisfaction and Thy merits, of all Thy griefs, and pains, and labours, which Thou willingly tookest upon Thee in Thy most Holy Body, and chosest to sustain for us, even to the most bitter death.

O Saviour, of sovereign clemency, let me never more crucify Thee by my sins; but, by the virtue and merit of Thy Cross, give me true sorrow for my past sins, strength to overcome present temptations, and henceforth to hold on the way of penitence and the Cross, and to persevere in good works even to the end; for unto Thee I desire to live, and in Thee to die.

I commend to Thee my body and soul, and all I am; my friends and benefactors, and all for whom I should pray.

O Jesu, Son of David, have mercy upon us.

Remove from us

All iniquity and profaneness, superstition and
hypocrisy.

Idols and idolatry.

Rash oath and curse.

Neglect or indecency of worship.

Haughtiness and recklessness.

Strife and wrath.

Passion and corruption.

Indolence and fraud.

Lying and injuriousness.

Every evil notion, every impure thought, every
base desire, every unseemly thought.

Grant to us

To be religious and pious.

To worship and serve.

To bless and swear truly.

To confess meetly in the congregation.

Affection and obedience.

Patience and good temper.

Purity and soberness.

Contentedness and goodness.

Truth and incorruptness.

Good thoughts, perseverance to the end;

And so make us to love each other, and with one
mind and one mouth honour Thee, our Redeemer,
with Thee, O God the Father, and Thee, O God the
Son, that we may for ever dwell with Thee in life
everlasting. *Amen.*

OUR FATHER, &c.

O Lord, turn Thy face from our sins,
And put out all our misdeeds.

O Christ, hear us.
O Lamb of God, hear us.

*Here pause ; rise ; say a hymn ; and commend your soul
thus :*

The peace of God, and the love of Jesus, and the
guiding of the Holy Ghost, be with me now and
ever. *Amen.*

ADDITIONAL ACTS OF DEVOTION

FOR

Holy Week.

MATINS—ACT OF DEVOTION.

(To be said in the early morning, between 4 and 6 A.M.)*

First, bow the head, and say,

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the Holy and undivided Trinity, now and for evermore; and thrice blessed be the great and glorious Majesty of Heaven, who hath preserved me in the night past, and saved me from the sleep of death, and brought me safely to the devotions of this week of weeks. It is of the Lord's mercy that that I am not consumed, even because His compassions fail not; they are new every morning; great is Thy faithfulness.

O let me hear Thy loving-kindness betimes in the morning, for in Thee do I trust. Show Thou me the way that I should walk in, for unto Thee, O Lord, do I lift up my soul.

* The ancient offices of Nocturns and Lauds may be comprised in this hour.

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Here, kneeling down, and adoring, say,

Thou, O Lord, art praised in Sion,
and unto Thee shall the vow be performed in
Jerusalem.

Thou art worthy, O Lord our God, the Holy One,
to receive glory, and honour, and power.

Thou that hearest the prayer,
unto Thee shall all flesh come,
my flesh shall come.

My misdeeds prevail against me,
O be Thou merciful unto my sins;
that I may come and give thanks
with all Thy works,
and bless Thee with Thy holy ones.

O Lord Jesu ! it is good for me to hold me fast by
God, and put my trust in the Lord God. What is
too much to hope from Thee Who hast done and
borne so much for me, my God, my only refuge !

Lord, my soul grieves with Thee, Who sufferedst
such bitter and undeserved pains for me, a miserable
sinner.

Woe is me, for I am a sinner ! Sorrow be to me,
the cause of so much woe to Thee ! Can I think my
soul of no account which Thou hast so dearly bought ?
that soul whose price is Thy precious blood, O loving
Jesu ! Shall I go on miserably sinning, for whose
sins, Thou, O Son of God, hast suffered pains so
extreme ?

Lord, what art Thou ? and what am I ? Thou, in
Thy Passion, art God and Lord, and just and inno-
cent; I, a poor slave, an earthworm, and a sinner,
who merited the punishment borne (O most wonder-
ful !) by Thee.

O sweet Jesu ! my Salvation, and my Life : all
Thy works, O Lord, tell me of Thy love. Love

drew Thee down from Heaven, and confined Thee within the Virgin's womb. Love nailed Thee to the Cross, and what shall separate me ever from Thy love? O let not life nor death, nor any other creature—through Thy merits, Blessed Jesu, Who ever liveth to succour all who trust in Thee. *Amen.*

Here pause, and think of your sins; and of the sufferings of the Cross: then say,

In union with Thy grief, whereby, O Lord Jesu Christ, Thou tookest on Thee the cause of my grief, and undertookest a remedy for my sins, and together with the whole body of mourners and true penitents, and such as seek after Thee in truth; I confess to Thee all my sins; the evil deeds committed; the good deeds omitted, or done carelessly, or without pure intention, even as Thou knowest them in number, measure, and weight; and the days of my life lost by offending Thee, or diminishing Thy glory, by falling from my chief good, and leading my neighbours also to fall along with me.

Now, therefore, O Lord, accept the residue of the years of my wretched life; and for those which I have lost in my living, because I have lost sight of Thee, my broken and contrite heart, O God, do not Thou despise. My days have departed and perished without fruit; I cannot recall them, but may it please Thee that I may recollect them, in the bitterness of my soul; and let Thy full and overflowing satisfaction, Thy bitter Death, the price of Thy Blood shed forth—let these avail to merit for me grace here, which I merit not, and to obtain rest and glory hereafter, which Thy most bitter death hath won. *Amen, Amen.*

Here, standing up, say,

The soldiers took Jesus, and led Him away, and He, bearing His cross, went forth into a place, called the place of a skull, which is called in the Hebrew, Golgotha, where they crucified Him.

He hath no form or comeliness; and when we shall see Him, there is no beauty that we should desire Him. He was wounded for our transgressions. He was bruised for our iniquities, with His stripes we are healed.

Is it nothing to you all ye that pass by? Behold and see if there be any sorrow like unto my sorrow? Surely He hath borne our griefs and carried our sorrows.

May the Passion of our Lord Jesus Christ lead me to the joys of Paradise. *Amen.*

May the Lord, for His Passion sake, grant me His blessing. *Amen.*

May the sprinkling of Jesu's blood become everlasting health and defence. *Amen.*

Crucified ! we Thee adore;
Thee, with all our hearts implore,
As with saintly bands unite
In the realms of heavenly light.

Christ ! by coward hands betrayed,
Christ ! for us a captive made,
Christ ! upon the bitter Tree,
Slain for man, be praise to Thee.

Then kneeling down, say,

Lord, have mercy !
Christ, have mercy !
Lord, have mercy !

O Blessed Jesu ! weeping for compassion over Jerusalem; meek King, entering Jerusalem; zealous for God's House against the buyers and sellers; sold for thirty pieces of silver;

Have mercy upon me !

O Blessed Jesu ! washing Thy Apostle's feet; keeping the Passover with Thy disciples; giving Thy Body for food, thy Blood for drink;

Have mercy upon me !

O Blessed Jesu ! prostrated in prayer; bathed in the agony of bloody sweat; strengthened by an angel;

Have mercy upon me !

O Blessed Jesu ! betrayed by Judas with a kiss; bound roughly by the servants; forsaken by Thy disciples; taken before Annas and Caiaphas; buffeted by the servant; accused by false witnesses; judged worthy of death; spat upon the face; blindfolded, and struck with blows;

Have mercy upon me !

O Blessed Jesu ! hated without a cause; who gavest Thy body to the smiters, and Thy cheeks to them that plucked off the hair; thrice denied by Peter; delivered bound to Pilate; mocked and set at nought by Herod ; clad in a white robe; rejected for Barabbas;

Have mercy upon me !

O Blessed Jesu ! cruelly cut with scourging; bruised for our iniquities; counted for a leper; clad in a purple robe; crowned with thorns; mocked with a reed

for a sceptre; demanded for crucifixion by the Jews;
condemned to a most unworthy death;

Have mercy upon me !

Be gracious : spare me, Jesu !

From all evil; from sudden unprepared evil death;
from the snares of the devil; from anger, hatred, and
every evil action; from everlasting death;

Blessed Jesu, deliver me !

By Thy labours and watchings; by Thine agony
and bloody sweat; by Thy buffetings and stripes;
by Thy crown of thorns; by Thy cross and passion;
by Thy thirst, tears, and nakedness; by Thy five
most sacred wounds; by Thy death and burial;

Blessed Jesu, deliver me !

I, an unworthy sinner, do beseech Thee to hear
me, O Jesu.

That being dead unto sin, I may live unto righte-
ousness; that I may not delight in glorying, save in
Thy cross; that for love of Thee the world may be cru-
cified unto me, and I unto the world; that I may con-
tinually carry about in my body the mortification of
Thy cross; that I may study to crucify my flesh with
its affections and lusts; that, as Thou hast suffered
for me in the flesh, I may be armed likewise with
the same mind; that I may be able to take up my
cross daily, and follow Thee; that what is gain to
me, I may count as loss for Thee.

Grant these things, I beseech Thee, O Lord Jesu,
for Thy dear Name's sake. *Amen.*

Lamb of God, that takest away the sins of the
world.

Spare me, Jesu !

Lamb of God, that takest away the sin of the
world.

Hear me, Jesu !

Lamb of God, that takest away the sins of the world. Have mercy upon me.

OUR FATHER, &c.

Pause; rise; say a hymn; and, commending your soul, say,

The peace of God, and the love of Jesus, and the guiding of the Holy Ghost, be with me now and ever. *Amen.*

VESPERS—ACT OF DEVOTION.

(To be said between 6 and 7 P.M.)

First, bow the head, and say,

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The power of the Father guide me,
The wisdom of the Son enlighten me,
The working of the Spirit quicken me.

Great and marvellous are Thy works,
Lord the God Almighty;
just and true are Thy ways
O King of Saints.

Who shall not fear Thee, O Lord,
and glorify Thy Name?
for Thou only art Holy,
for all the nations shall come and worship before
Thee,
for Thy judgments are made manifest.

Here, kneeling down, and adoring, say,

Blessed be Thy Holy Name, O God, for this blessed season of devotion and discipline; and

blessed be Thy Holy Name for this week of weeks, and for this most sacred hour, in which my Blessed Lord, having first washed His disciples' feet, did institute, consecrate, and administer the Blessed Sacrament of His most Holy Body and Blood; and the next day, at the same hour, He was taken down from the Cross.

Give me grace, at this hour, O Holy Father, with all thanksgiving and devotion, to commemorate the infinite love of my Redeemer., in giving Himself not only to be the price of my redemption by His death upon the Cross, but also to be the Food of my soul in that Blessed Sacrament, humbly beseeching Thy Gracious Majesty that the merits of the one may be applied to my soul, in the devout and reverent participation of the other.

Blessed be Thy Holy Name, O God, for that token of a great earthquake, at the giving up of the ghost of Thy Beloved Son.

Grant that the earthly part of my soul may greatly tremble at the apprehension of every sin for which my Saviour suffered.

Blessed be Thy name, O God, for the embalming of the body of Thy dear Son, with myrrh, aloes, and sweet odours, and the enwrapping in fine and clean linen! Grant that I may ever receive the Sacramental Body of my Lord with the bitter aloes of godly sorrow for my sins, with the myrrh of mortification, and with the sweet odours of all Christian virtues, not presuming to receive the same but into a clean heart, and to preserve the same pure and undefiled, through the same Thy Son Jesus Christ our Lord. *Amen.*

Here pause; think of your sins, and of the Cross; and say,}

Behold, O Good Shepherd, I have wandered like a sheep that is lost; I have strayed where there is no way, finding no pasture. O Blessed Jesu! Thou feedest Thy Sheep with Thine own Flesh and Blood; yea, and layest down Thy life for Thy sheep. Seek once more for me, Thy wandering sheep; lay me on Thy shoulder, and restore me to the pasture-ground, where Thou didst once place me. Then shall I lack nothing in body or in soul. For the one Thou wilt bring food out of the earth: O, strengthen the other, with the Bread of Heaven, lest I faint by the way!

Our fathers hoped in Thee,
they trusted in Thee, and Thou didst deliver them.
They called upon Thee, and were holpen,
they put their trust in Thee, and were not confounded.
As Thou didst our fathers
in the generations of old,
so also deliver me, O Lord,
who trust in Thee.

O direct my life towards Thy commands,
hallow my soul,
purify my body,
correct my thoughts,
cleanse my desires,
soul and body, mind and spirit,
heart and reins.
Renew me thoroughly, O God,
For if Thou wilt, Thou canst.

Be, Lord,
within me to strengthen me,

without me to guard me
 over me to shelter me,
 beneath me to stablish me,
 before me to guide me,
 after me to check me,
 round about me to secure me.

Amen, Amen.

Here, standing up, say,

Forasmuch as Christ hath suffered for us in the
 flesh, arm yourselves likewise with the same mind.

Thanks be to God.

May the Passion of the Son of God lead me to the
 joys of Heaven.

By virtue of the Holy Cross, may the Lord bring
 me to the joys of the true light.

The chastisement of our peace was upon Him,

And with His Stripes we were healed.

Christ ! by coward hands betrayed,

Christ ! for us a captive made,

Christ ! upon the bitter Tree,

Slain for man, be praise to Thee.

Then, kneeling down, say,

Lord, have mercy !

Christ, have mercy !

Lord, have mercy !

O, Blessed Jesu ! delivered to the will of the Jews;
 overladen with the heavy Cross; led, as a sheep to
 the slaughter; presented with drugged wine and gall;
 fixed naked to the cross;

Have mercy upon me !

O, Blessed Jesu ! Who lovedst us, and washedst us

in Thy Blood from sin; Who, for the joy set before Thee, enduredst the Cross, despising the shame; Who gavest Thyself for us an offering of a sacrifice to God for a sweet-smelling savour.

Have mercy upon me !

O, Blessed Jesu ! reckoned among transgressors; crucified between two thieves; distinguished by a royal superscription on the cross; interceding with the Father for Thine enemies; made a scorn of men; blasphemed by the passers by; derided by the Jews; mocked by the soldiers on the Cross; reviled by the robber;

Have mercy upon me!

O Blessed Jesu ! promising pardon to the penitent thief; commending S. John to Thy mother for a son; saying "Why hast Thou forsaken me?" presented with vinegar in Thy thirst; declaring that all things written of Thee were accomplished on the Cross; commending Thy spirit, in dying, to Thy Father;

Have mercy upon me!

O Blessed Jesu ! pierced by the lance; from whose side came water and blood; who bare our sins on Thy body on the tree; by whose stripes we are healed; made for us a propitiation;

Have mercy upon me!

O Blessed Jesu ! taken down from the cross; wrapped in clean linen; laid in a new sepulchre; descending after death into Hell; dying for our sins, and rising again for our justification;

Have mercy upon me !

Be gracious, spare me, Jesu!

From all evil; from sudden, unprepared, and evil

death; from the snares of the Devil; from anger, hatred, and every evil motion; from everlasting death;
Blessed Jesu ! deliver me.

By Thy labour and watchings; by Thine agony and bloody sweat; by Thy buffetings and stripes : by Thy crown of thorns: by Thy Cross and Passion; by Thy thirst and tears and wretchedness; by Thy five most sacred wounds; by Thy death and burial;
Blessed Jesu, deliver me !

I, an unworthy sinner, do beseech Thee to hear me, O Jesu !

That I may strive above all things, to know Thee crucified: that Thy blood may cleanse me from dead works, to serve the living God; that, being bought with a price, I may glorify Thee in my body; that, being dead unto sin, and buried with Thee, I may walk henceforth with Thee, in newness of life; that, once cleansed from dead works, I may beware lest I crucify Thee, the Son of God again, and put Thee to an open shame; that, ever looking to the ensample left me by Thee, I may follow Thy steps ; that, being a partaker of Thy sufferings, I may be also of the consolation.

Grant these things, I beseech Thee, O Lord Jesu ! for Thy dear Name's sake. *Amen.*

Lamb of God, that takest away the sins of the world,
Spare me, Jesu !

Lamb of God, that takest away the sins of the world,
Spare me, Jesu !

Lamb of God, that takest away the sins of the world,
Spare me, Jesu !

Blessed Jesu !
Guard Thòu my soul,
stablish my body,
elevate my senses,
direct my converse,
form my habits,
bless my actions,
fulfil my prayers,
inspire holy thoughts,
pardon the past,
correct the present,
prevent the future.

OUR FATHER, &c.

Pause : rise: say a hymn, and commending your soul, say,

The peace of God, and the love of Jesus, and the
guiding of the Holy Ghost, be with me, now and
ever. *Amen.*

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A DEVOTION WHICH COMPLAINETH OF NONE AND IS
TROUBLED AT NOTHING, WHICH SPEAKS LITTLE AND DOES
MUCH, WHICH HATH MORE GOOD EFFECTS THAN SLIGHT
COMPLIMENTS, MORE SILENCE THAN ELOQUENCE, MORE
INTERIOR HUMILITY, AND LESS EXTERIOR SHOW, WHICH
FLIETH ON ALL THE ACTIONS OF LIFE, AS A BEE ON
FLOWERS, AND CONVERTETH THEM ALL INTO HONEY.
O, WHAT A TREASURE OF PEACE, WHAT A TREASURE
OF LOVE, WHAT A TREASURE OF GLORY — IS THIS
DEVOTION !

ANCIENT AUTHOR.

SPECIAL DEVOTIONS,
FOR
Holy Week.

(To be added to each of the foregoing Acts, as time shall serve.)

PALM SUNDAY.

Standing, say,

To-day, our Saviour entered Jerusalem in triumph.

Rejoice, O daughter of Zion ! Shout for gladness, O daughter of Jerusalem ! Behold Thy King cometh to Thee, The Just One, and Thy Saviour.

And the multitude that went before Him, and that followed after, cried, Hosanna to the son of David. Blessed is He that cometh in the name of the Lord. Hosanna in the Highest.

Kneeling, say,

O God, Who by this day's solemnities, revivest to us the memory of our Saviour's triumph, ushering in His passion, teach me, I beseech Thee, by His perfect example, the fickleness of this world's justest glories, and mortify in me my esteem of its best-deserved applause, and bring my heart cheerfully to expect a cross after it, as the highest way to my eternal glory with Thee, through the same our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, and the Holy Ghost, one God, for ever and ever. *Amen.*

MONDAY IN HOLY WEEK.

Blessed Jesus, Who, with the burning of Thy holy zeal, didst cleanse the Temple, and didst cast out everything that offended; purge Thy Church from all covetous and carnal works, and cleanse the hearts of Thy people from all things that offend, that we may be a pure temple unto Thee, through Thy merits, &c.

O holy and merciful Saviour, Thou most worthy Judge Eternal, who as on this day didst curse the fig-tree bearing leaves and not fruit; take away from us all hollow, vain, and false appearances, and make us plenteously to bring forth the fruit of good works, and of Thee to be plenteously rewarded, Who with the Father, &c.

TUESDAY IN HOLY WEEK.

Blessed Jesus, Who, as on this day didst endure such contradiction of sinners, grant us Thy servants not to seek to be above our Master; but let it be a comfort to us to be as our Master, through Thy merits, &c.

O Lord, Who, as on this day didst cleanse Thy Temple, and judging that not one stone should be left upon another, didst declare Thy former Church should see Thy face no more; make us to know the day of our visitation. Let not Thy Zion be desolate; Thy chosen city; but build up the waste places thereof, and make her once more a holy temple, acceptable to Thee, Who with the Father, &c.

WEDNESDAY IN HOLY WEEK.

O almighty God, Who, into the place of the traitor Judas, didst choose Thy faithful servant Matthias to

be of the number of the twelve Apostles; grant that thy Church, being alway preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. *Amen.*

Blessed Jesus, Who, as on this day, wast sold into the hands of wicked men, to buy us back; root out of us the love of money, and make us content with such things as are holy, through Thy merits, Who with the Father, &c.

Blessed Jesus, Who wast betrayed by Thine own familiar friend; grant us never to be false to Thee, but, loving Thee above all things, to persevere unto the end, and to be found in the number of Thine elect, Who with the Father, &c.

MAUNDY THURSDAY.

Standing, say,

Our Lord Jesus, rising from supper, laid aside His garments, and took a towel and girded Himself. After that, He poured water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

Kneeling, say,

Christ was made for us obedient unto death.

With my whole heart I love Thee, O Lord, my strength: The Lord is my strong rock and my defence; my fortress and deliverer.

I acknowledge my wickedness, and my sin is ever before me.

The sacrifice of God is a troubled spirit; a broken and a contrite heart, O God, Thou wilt not despise.

O that my ways were made so direct, that I might keep Thy statutes.

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O quicken me after Thy loving-kindness, and so shall I keep the testimonies of Thy mouth.

Look down, O Lord, we beseech Thee, on this Thy family, for which our Lord Jesus Christ vouchsafed to be betrayed into the hands of the wicked, and to undergo the torments of the cross, Who with Thee and the Holy Ghost liveth and reigneth, &c.

Then, standing, say,

Our Lord Jesus, the same night in which He was betrayed, took bread, and when He had given thanks, He brake it and said, Take, eat, This is My Body, which is broken for you ; this do in remembrance of Me. After the same manner, also, He took the cup, when He had supped, saying, This Cup is the New Testament in My Blood; this do ye, as oft as ye drink it, in remembrance of Me. As often as ye drink this cup, ye do show The Lord's death till He come.

Christ was made for us obedient to death.

By the marvellous mystery
Of Thy holy Body and precious Blood,
On the evening of this day;
Lord, have mercy on us.

Blessed Lord, Who, as on this day, didst wash the feet of Thy disciples; grant us also to wash one another's feet, and with true humility gladly to serve our brethren, through Thy grace, Who with the Father, &c.

Holy Jesus ! Who didst wash Thy apostles' feet before the institution of the Sacrament of Thy Most Holy Body and Blood; grant us never to approach with unclean hands, but, washed with tears of true repentance, and purged from an earthly

mind, worthily to receive and everlastingly possess Thee, Blessed Lord, our only Saviour, Who with the Father, &c.

GOOD FRIDAY.

Standing up, say,

We are bought with a price ; even the most precious Sweat and Blood of Jesus, henceforth to call Him Master, Whose service is perfect freedom, Who gives us effectual power to become the sons of God.

The chains fell off our hands and feet, when Thine, Blessed Jesu, were nailed to the Cross.

Thou hast humbled Thyself for us, and become obedient to death—even to the death of the Cross.

Kneeling down, say,

Blessed art Thou, O Lord,
for Thy great and precious promise on this Day
concerning the Life-giving Seed,
and for its fulfilment in fulness of the times
at this Day.

Blessed art Thou, O Lord,
for Thy holy Passion of this Day.
Oh, by Thy salutary sufferings on this Day
save us, O Lord.

Confession.

I have withstood Thee, Lord,
but I return to Thee ;
for I have fallen by mine iniquity.
But I take with me words,
and I return unto Thee and say,
Take away all iniquity and receive us graciously,

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so will we render the calves of our lips.
 Spare us, Lord, spare,
 and give not Thine heritage to reproach
 to Thine enemies.

Lord, Lord, be propitious !
 cease, I beseech Thee !
 by whom shall Jacob arise ?
 for he is small.
 Repent, O Lord, for this,
 and this shall not be.

While observing lying vanities
 I forsook my own mercy,
 and am cast out of Thy sight.
 When my soul fainted within me,
 I remembered the Lord ;
 yet will I look again toward Thy Holy Temple.
 Thou hast brought up my life from corruption.

Who is a God like unto Thee,
 that pardoneth iniquity
 to the remnant of His heritage ?
 He retaineth not His anger for ever,
 because He delighteth in mercy.
 Turn again, and have compassion upon us, O Lord ;
 subdue our iniquities,
 and cast all our sins into the depths of the sea,
 according to Thy truth, and according to Thy mercy.

O Lord, I have heard thy speech, and was afraid :
 in wrath remember mercy.
 Behold me, Lord, clothed in filthy garments ;
 behold Satan standing at my right hand ;

yet, O Lord, by the blood of Thy covenant,
by the fountain opened for sin and for uncleanness,
take away my iniquity,
and cleanse me from my sin.

Save me as a brand
plucked out of the fire.
Father, forgive me, for I know not,
truly I know not what I have done
in sinning against Thee.
Lord, remember me
when Thou comest into Thy kingdom.
Lord, lay not mine enemies' sins to their charge,
Lord, lay not my own to mine.
By Thy Sweat, bloody and clotted,
Thy Soul in agony,
Thy Head crowned with thorns, bruised with staves,
Thine Eyes swimming with tears,
Thine Ears full of insults,
Thy Mouth moistened with vinegar and gall,
Thy Face dishonourably stained with spitting,
Thy Neck weighed down with the burden of the cross,
Thy Back ploughed with the wheals and gashes
of the scourge,
Thy Hands and Feet stabbed through,
Thy strong cry, Eli, Eli,
Thy Heart pierced with the spear,
The water and blood thence flowing,
Thy Body broken,
Thy Blood poured out,
Lord, forgive the offence of Thy servant,
and cover all his sins.
Turn away all Thy displeasure,
and turn Thyself from Thy wrathful indignation.

Turn me then, O God, our Saviour,
and let Thine anger cease from us.
Wilt thou be displeased at us for ever,
and stretch out Thy wrath from one generation
to another ?

Wilt Thou not turn again and quicken us,
that Thy people may rejoice in Thee ?
Shew us Thy mercy, O Lord,
and grant us Thy salvation.

Prayer for Grace.

Save me from
The works of the flesh :
adultery, fornication, uncleanness, lasciviousness,
idolatry, witchcraft,
enmities, strife,
emulations, heats,
quarrels, parties,
heresies, envyings, murders,
drunkenness, revellings, and such like.

Grant me
the fruits of the Spirit :
love, joy, peace,
long-suffering, gentleness, goodness,
faith, meekness, temperance ;
the spirit of wisdom, of understanding,
of counsel, of might,
of knowledge, of godliness,
of fear of the Lord :
and the gifts of the Spirit,
the word of wisdom, of knowledge,
faith, gifts of healing, working of miracles,
prophecy, discerning of spirits,
kinds of tongues, interpretation of tongues.

May Thy strong hand, O Lord,
be ever my defence ;
Thy mercy in Christ,
my salvation ;
Thy all-veritable Word,
my instructor ;
the grace of Thy life-bringing Spirit,
my consolation,
all along, and at last.
The Soul of Christ hallow me,
and the Body strengthen me,
and the Blood ransom me,
and the Water wash me,
and the Bruises heal me,
and the Sweat refresh me,
and the Wound hide me.
The peace of God
which passeth all understanding,
keep my heart and thoughts
in the knowledge and the love of God.

Profession.

I believe
that Thou hast created me ;
despise not Thou the work of Thine own hands ;—
that Thou madest me after Thine image and likeness ;
suffer not Thy likeness to be blotted out ;—
that thou hast redeemed me by Thy blood ;
suffer not the cost of that redemption to perish ;—
that Thou hast called me Christian after Thy name,
disdain not Thine own title ;—
that Thou hast hallowed me in regeneration ;
destroy not Thy holy work ;—

that Thou hast grafted me into the good olive-tree;
the member of Thy mystical body
cut not off.

O think upon Thy servant as concerning Thy word,
wherein Thou hast caused me to put my trust.

My soul hath longed for Thy salvation,
and I have a good hope because of Thy word.

Intercession.

I pray
for the prosperous advance and good condition
of all the Christian army,
against the enemies of our most holy faith;
for our holy fathers,
and all our brotherhood in Christ;
for those who hate, and those who love us,
and for those who pity, and those who minister to us;
for those whom we have promised
to remember in prayer;
for the liberation of captives;
for our fathers and brethren absent;
for those who voyage by sea;
for those who lie in sickness.
Let us pray also for fruitfulness of the earth;
and for every soul of orthodox Christians.

Let us bless pious kings,
orthodox high-priests,
our parents,
and all our forefathers,
and our brethren departed.

Praise.

Thou who, on man's transgressing Thy command,
and falling,

didst not pass him by, nor leave him,
God of goodness ;
but didst visit in ways manifold,
as a tender Father,
supplying him with Thy great and precious promise,
concerning the Life-giving Seed,
opening to him the door of faith,
and of repentance unto life ;
and in fulness of the times,
sending Thy Christ Himself,
to take upon Him the seed of Abraham ;
and, in the oblation of His life,
to fulfil the Law's obedience ;
and, in the sacrifice of His death,
to take off the Law's curse ;
and, in His death,
to redeem the world ;
and, in His resurrection,
to quicken it :—

O Thou, who doest all things,
whereby to bring again our race to Thee,
that it may be partaker
of Thy Divine Nature and eternal glory ;
who hast borne witness
to the truth of Thy Gospel
by many and various wonders,
in the ever-memorable converse of Thy saints,
in their supernatural endurance of torments,
in the overwhelming conversion of all lands
to the obedience of faith,
without might, or persuasion, or compulsion :—
Blessed be Thy Name,
and praised and celebrated,
and magnified, and high exalted,

and glorified, and hallowed ;
its record and its memory,
and every memorial of it,
both now and for evermore.

Worthy art Thou to take the book,
and to open the seals thereof,
for Thou wast slain, and hast redeemed us to God
by Thy blood,
out of every kindred and tongue,
and people, and nation.

Worthy is the Lamb that was slain
to receive the power, and riches, and wisdom,
and strength, and honour, and glory, and blessing.

To Him that sitteth upon the Throne,
and to the Lamb,
be the blessing, and the honour, and the glory,
and the might,
for ever and ever. Amen.

Salvation to our God, which sitteth upon the throne,
and to the Lamb.

Amen :—the blessing and the glory, and the
wisdom,
and the thanksgiving, and the honour,
and the power, and the strength,
be unto our God,
for ever and ever,
Amen.

The following Prayers and Meditations should be used throughout the day.

THE SEVEN SPEECHES OF JESUS.

I.—“*Father, forgive them, for they know not what they do.*”

Forgive us, O Lord, forgive. Alas ! we knew not what we did when we sinned so grievously against Thee ; for we were they who crucified Thee ; give us of Thy overflowing charity !

II.—“*To-day shalt thou be with Me in Paradise.*”

Grant us, O Lord, to confess Thee in shame and pain, and death ; and receive us into Thine everlasting kingdom, to dwell with Thee for ever !

III.—“*Woman, behold thy Son—Behold thy Mother.*”

Holy Jesus, may Thy Church be always the Home of the afflicted ; and may we be tender and loving to the sorrowful and aged, and so specially to our parents !

IV.—“*Eli, Eli, lama sabachthani. My God, my God, why hast thou forsaken me ?*”

O hide not Thou Thy face from us, neither let the thick cloud of our transgressions hinder the light of Thy countenance from shining upon Thy servants. O God, forsake us not utterly, though we have forsaken Thee. Lord, carest Thou not that we perish !

V.—“*I thirst.*”

Holy Jesu, by Thy sacred Thirst, may we never come to the place of torment, and sue in vain for one

drop of cold water to cool our tongue; but grant us, now, to thirst after righteousness, and to be refreshed with Thy grace; and hereafter to drink of Thy pleasures as out of a river!

VI.—“*Father, into Thy hands I commend my spirit.*”

Blessed Jesus! finish Thou Thy work of grace in us. May we finish the work which Thou hast given us to do, and apply the perfect work of Thy salvation to our souls!

VII.—“*It is finished.*”

Suffer us not, O Lord, for any pains of death, to fall from Thee. Grant us to die now to sin, and to the world. Into Thy hands we commend our spirits!

S. AUGUSTINE'S RECOMMENDATION OF THE PASSION OF CHRIST UNTO GOD THE FATHER.

BEHOLD, Holy Father, Thy Blessed Son, suffering for me great and grievous sins. Regard, most glorious King, Who it was that suffered, and remember in mercy for whom He suffered. Is not this He (my Lord) even that innocent One, Whom to redeem a servant, Thou offeredst up, being a Son? Is not this He, even that Author and Giver of life, Who was led as an innocent lamb to the slaughter, and became obedient unto Thee, even unto death, and feared not to undergo the most bitter of all deaths? Is not this He Whom Thou (the dispenser of all salvation) didst beget from all eternity, but in fulness of time wouldst have Him partaker of my

infirmity? This is truly Thy Deity, Who hath put on my mortality, Who was lifted up on the Cross, and, in my flesh, suffered that sad punishment of a cursed death. Look back (O Lord my God) with the eyes of Thy majesty upon this unspeakable work of mercy. Behold Thy sweet Son in all the parts of His Body extended and racked. See His innocent Hands flowing with His Precious Blood; and pardon, in great mercy, the iniquities which my wicked hands have committed. Consider His naked Side pierced with a cruel spear; and renew me in the sacred font, which I believe to have issued thence. Behold those immaculate Feet, which never stood in the way of sinners, but always walked in the law of the Lord, cruelly bored, and transfixed with nails; remove far from me the way of iniquity, and make me to choose the way of truth, to hate and decline the ways of the ungodly, and to walk in the paths of Thy commandments. "O hold Thou up my goings in Thy paths, that my footsteps slip not."

I beseech Thee, O King of saints, by Him Who is the chief of saints, my Blessed Redeemer, make me to run the way of Thy commandments, that I may be united unto Him Who abhorred not to be clothed with my flesh. Behold, most merciful Creator, the humanity of Thy beloved Son, and have mercy upon the infirmity of Thy frail creature. His naked Breast is white and wan, His pierced Side red and bloody, His distorted Bowels wither, His splendid Eyes do languish, His majestic Countenance is pale, His procerous Arms are stiff and cold, His marble Thighs hang down, whilst His Precious Blood, like water, bedews His Feet.

Behold the punishment of God made Man, and relax the misery of created man : consider the sufferings of the Redeemer, and forgive the sins of the redeemed. This is He (my Lord) Whom Thou hast stricken for the sins of Thy people ; although He be “ Thy beloved Son in Whom Thou art well pleased.” This is He Who “ knew no sin,” neither was any “ guile found in His mouth ;” and yet He was “ numbered amongst the transgressors,” and “ bore the sins of many.”

S. AMBROSE'S COMMEMORATION OF OUR SAVIOUR'S
PASSION.

O Lord Jesus Christ, the Son of the living God, the Creator and Redeemer of all mankind ! we give Thee thanks, unworthy though they be, yet desire that they may be devout and acceptable to Thee, Who for us, miserable sinners, camest down from Heaven, and tookest flesh of the blessed Virgin Mary ; of her Thou vouchsafedst to be born ; to be wrapped in swaddling-clothes, and laid in a manger ; to suck the breasts ; to be circumcised in Thy tender flesh ; to be manifested to the wise men, and adored by them ; to be presented in the Temple ; to be carried into Egypt ; to return into Thy country ; to be subject to Thy parents ; to be baptized by John ; to be afflicted with a forty-days' fast ; and thrice to be tempted of the Devil ; to be wearied with journeys, and macerated by hunger and thirst and watchings ; to be tired with preaching ; to weep for compassion ; to be rejected of the Jews, and frequently abused by them.

Thy Passion approaching, Thou vouchsafedst to be

heavy and exceeding sorrowful ; to pray, not only with bended knees, but thrice to fall upon Thy face ; to be in bitter agony, and to sweat drops of blood ; to be betrayed by Judas with a deceitful kiss ; to be apprehended by the Jews, and bound as a thief ; to be left desolate and alone, for all thy disciples forsook Thee and fled.

To be led to Annas the high-priest, first, and then to be buffeted ; to be sent by him bound to Caiaphas, and there to be many ways derided ; to be brought before the Council of the Jews, and there to be falsely accused and condemned ; to have Thy face polluted with spittings, to be provoked by manifold reproaches ; to be scorned and blasphemed, and again smitten on the face, and buffeted ; to be delivered bound unto Pilate, and before him vehemently accused unto death ; and by him to be sent unto Herod, and there to be calumniated and set at nought by him and his men of war ; to be arrayed in white, and sent back unto Pilate ; by his command to be bound to a pillar, and cruelly scourged unto blood ; to be by him condemned, and delivered up to the soldiers to be crucified ; by whom Thou wast mocked with a purple garment, and pierced with a crown of thorns, derided with a reed instead of a regal sceptre, and with bowing of knees, named in contempt, "the king of the Jews ;" again the third time bespattered with spittle and buffeted, and beaten with a reed on Thy head ; laden with the weight of Thy cross, and led away to the place of Thy Passion ; there again stripped naked of thy garments, and proffered to drink gall mingled with myrrh.

At last Thou wast extended on the cross, Thy

hands and feet transfix'd with nails, crucified amongst thieves, numbered amongst transgressors, blasphemed both by them that stood by, and by them that pass'd by ; and, in the extremity of thy sufferings, criest out, "My God, my God, why hast Thou forsaken me?" Thy head bowed down, Thou didst give up the ghost ; and thy side was pierced by a soldier, whence issued both water and blood. Taken down from the cross, and buried by Joseph, the third day Thou didst rise again and appear to Thy disciples. The fortieth day, Thou ascendest into Heaven ; and sitting on the right hand of God the Father, Thou didst send down the promise of Thy Holy Ghost upon thy blessed Apostles and Disciples ; and shalt come again to judgment ; to render unto all men according to their works done in the body, whether they be good, or whether they be evil.

O Blessed Lord Jesus ! by all these Thy most sacred sufferings, by Thy most bitter Death and most precious Blood shed for us, and by all things foretold of Thee and fulfilled by Thee ; vouchsafe, in great mercy, to deliver me, a sordid sinner, with all my friends and enemies, parents, brothers, sisters, all that are poor and desolate, tempted and afflicted, bound and imprisoned, with all Christian people. From all our tribulations and distresses, from the snares of the Devil, from the bonds and chains of our sins, and from all evils both of soul and body, good Lord, deliver, save, and defend us.

All our imaginations and actions vouchsafe so to dispose and order, that they may be acceptable to Thee ; fill us with Thy grace, and with holy peace, and with all virtue ; and grant us herein to persevere unto death ; that making a good end of this

present life, Thou mayest bring us to eternal life in Thy Celestial Kingdom, where Thou livest and reignest.

S. GREGORY'S PRAYERS UPON THE PASSION OF
CHRIST.

I.—I adore Thee, Holy Lord Jesus, hanging upon the Cross, and bearing on Thy venerable Head a crown of thorns, and I humbly beg, by Thy Cross, to be delivered from the destroying angel.

II.—I adore Thee, Holy Lord Jesus Christ, expanded on the Cross, with five great Wounds in Thy nailed Hands and Feet, and pierced Side: and I humbly beg that Thy dire and ghastly Wounds may be a healing remedy to my sin-sick soul.

III.—I adore Thee, Holy Lord Jesus, panting under the sad weight of the sins of the world; and I humbly beg, by that inconceivable bitterness of sorrow Thy innocent Soul suffered in that moment when it left the Body; have mercy upon my soul in the moment of her departure hence.

IV.—I adore Thee, Holy Lord Jesus, laid in the sepulchre, and anointed with myrrh and aloes; and I humbly beg that Thy death may be the life of my soul.

V.—O save, Holy Jesus, the Good Shepherd, who laid down His life for His sheep; save and preserve the righteous, call home the wicked, justify the penitent, have mercy upon all true believers, and upon me a miserable sinner. *Amen.*

MEDITATIONS AND PRAYERS TO BE PARTAKERS OF
THE MERITS OF WHAT OUR BLESSED REDEEMER
HATH DONE AND SUFFERED FOR US.

I.—*The Incarnation of the Son of God.*

O most Holy and ever-Blessed Jesus! Who vouchsafedst, for the redemption of mankind, to be made Man ; by the blessed merits of Thy mysterious Incarnation, grant me to become one spirit with Thee, Who becamest one flesh with me.

II.—*Nativity.*

Thou, Blessed Lord, wert miraculously born of a pure, immaculate Virgin, by the power of the Holy Ghost overshadowing her ; grant me, by the same power of the Most High, to possess a pure virgin soul, in a pure and chaste body, and to be fruitful in all good works.

III.—*Circumcision.*

Holy Jesus! Who vouchsafedst to be circumcised the eighth day, and made obedient to the law for man, grant unto me, I humbly beg, the true circumcision of the Spirit, that my heart and all my members may be mortified from all carnal and worldly lusts, and whatever hinders my regular obedience to Thy most holy laws.

IV.—*Baptism.*

By the merits and mysteries of Thy Baptism in the river Jordan, wash me thoroughly from my wickedness, and cleanse me from my sins, whereby I have unhallowed those sacred and saving waters of

my Baptism, and too often perjuriously broken my vow and promises I made therein.

V.—*Fasting.*

Holy Jesus! Who didst fast forty days and forty nights, forgive me the manifold acts of gluttony and drunkenness, riot, and excess, whereof I have been guilty; and by the virtue and power of Thy miraculous fast, grant me the mastery over my rebellious appetite, to live soberly, that I may also live righteously and godly in this present world.

VI.—*Temptation.*

Holy Jesus! Who, being fasting, was tempted of the Devil, and overcame Him; grant me, by the influence of Thy blessed Spirit, so devoutly to intend the holy duties of fasting and prayer, that by the power of Thy victory over the Devil, I may have strength and power to triumph over the Devil, the world, and the flesh, and to continue Thy faithful servant and soldier to my life's end.

VII.—*Doctrine and Example.*

Holy Jesus! Who being inaugurated in Thy prophetic office, by Baptism, and confirmed by the vanquishment of the Devil, went about preaching the Gospel, doing good, healing all manner of sickness, and all manner of diseases amongst the people, being, by Thy doctrine and example, "the Way," and the "Truth," that leads unto "Life;" grant me to believe aright all Thy revelations, to obey all Thy commands, to walk in Thy steps, and so to "follow the light of the world, that I walk not in darkness, but may have the light of life."

VIII.—*He is conspired against and betrayed.*

Holy Jesus! Who didst condescend to have Thy precious life conspired against by the Jews, and to be betrayed and sold by one of Thine own disciples for a vile price ; deliver me from the conspiracies of all mine enemies, ghostly and bodily, and especially from the treachery and corruption of mine own deceitful heart, and from the rebellion of my flesh, which, for vile things and of no value, daily betray my soul into the hands, and under the power and bondage of sin and Satan, the great enemies of my life in grace and glory.

IX.—*His Agony in the Garden.*

Holy Jesus! Who didst begin Thy last and bitter Passion in a garden, where Thy innocent soul was sorrowful even unto death ; sanctify, I beseech Thee, all my natural infirmities and passions, comfort me in all my troubles and disquietudes of mind, and make me sensible, with godly sorrow, of that heavy wrath and curse for sin, which Thou sufferedst, and I deserved.

X.—*Bloody Sweat.*

Holy Jesus! Who didst prostrate Thyself upon the cold earth, sweating drops of blood under the pressure of our sins, and out of a sad apprehension of Thy ensuing sufferings, “offering up strong cries with tears unto Him that is able to save ;” O that my heart might inwardly bleed tears of compassion and of compunction, and vent itself by such fervent and effectual prayers with tears of devotion, as to be heard in heaven, and healed of all her sores of sin and infirmity.

XI.—*Submission to the Will of God.*

Holy Jesus! Who, with all sweetness of patience and submission didst give up Thyself wholly to the will of Thy Heavenly Father, endue me with the same spirit of lowliness and meekness, patience and contentedness in all conditions, submitting to the good will of my God, both in prosperity and adversity, health and sickness, life and death.

XII.—*Apprehension.*

Holy Jesus! Who didst yield Thyself to be apprehended, when Thou mightest escape; and to be bound as a malefactor, being cleaner than an angel of light; O let not my soul be seized by any infernal fiends, to eternal horror in the other world; but out of the fangs and clutches of all the spirits and powers of darkness, good Lord, deliver me; from the bonds and chains of my sins, and from that dismal sentence, "Take him and bind him hand and foot, and cast him into utter darkness," good Lord, deliver me!

XIII.—*Arraignment and Condemnation.*

Holy Jesus! Who, being seized by rude hands, wast led as an innocent lamb to the slaughter, hooted at, rated, reviled, reproached, falsely accused, and unjustly condemned by unjust judges, here upon earth, being Thyself the most just Judge of Heaven and earth; O be not a severe and angry Judge, when I shall stand before Thy Tribunal, but vouchsafe to be then my Mediator, and answer for me, who am not able to answer Thee, one of a thousand, if Thou shouldst be strict to mark what I have done amiss;

but "in Thee have I put my trust ; Thou shalt answer for me, O Lord, my God."

From all the accusations of the Devil and his angels, from the accusations of all men and of all women, with whom I have been guilty of any sin, or who have been conscious of any of my many sinful pollutions, and from the accusations of my own conscience in the day of judgment, good Lord, deliver me!

XIV.—*He is spitted on.*

Blessed be that infinite mercy and humility of Thine, Holy Jesus, whereby Thou sufferedst thy Face, fairer than the children of men, to be polluted by filthy, ignominious spittings. "O turn Thy face away from my sins," whereby I have polluted my soul and profaned Thy holy Name, Which is called upon me. Turn not Thy face away from me, but turn Thy face away from my sins, Who, for my sins, didst not turn Thy face from shame and spitting.

XV.—*Buffeted.*

Holy Jesus! Who didst expose Thy blessed cheeks to the rude cuffs and buffets of hard injurious fists, grant that, though I may feel, yet I may not be felled and overthrown by the buffets of Satan.

XVI.—*Forsaken of His Friends and Followers.*

Holy Jesus! Who wast content to be forsaken of all Thy friends and dearest disciples, and to be left alone in the hands of cruel men, who, like ravening wolves, thirsted after a draught of Thy dearest Blood; O leave me not destitute of Thy assisting presence, when assaulted by my ghostly adversaries,

though I have deserved to be for ever desolate and forsaken, for my manifold treacherous backsliding from Thee.

XVII.—*Denied by S. Peter.*

Blessed be that infinite goodness and meekness of Thine, Who, looking back upon S. Peter when he denied and forswore Thee, didst, by that gracious, chiding look, call him back both to himself and to Thee by true repentance. O look thus upon all backsliders from Thee, for their correction and sincere conversion ; and “look upon me also, and be merciful unto me, as Thou usest to do, unto those that love Thy name.”

XVIII.—*Scourged.*

And now behold, O my soul, with the eye of devout meditation, such a portion of thy Saviour's sufferings as is the wonder and astonishment both of heaven and earth. See, with what profound humility and patience, the great Lord of all the world condescends to be whipped by a merciless crew of soldiers ; see, with what a sweet silence, this innocent Lamb yields to have His fleece torn off ; His Body stripped naked, and strictly bound to a whipping-post : see Him all alone, naked and helpless, where there was no eye to pity Him, no heart to have compassion on Him ; whilst those merciless caitiffs, with their sharp and forked whips, rip up and tear His delicate Skin and tender Flesh, so that His blessed Back and Breasts, by the violence of their cruel lashes, doubled and redoubled, are all gore and blood, which from the ghastly Wounds streamed down His innocent Sides.

"Now, when I think hereupon, I pour out my heart by myself," even to weeping and wonder ; wondering, that the eternal Son of God, the glory of angels and beauty of men, should suffer such a cruel and shameful punishment ; and weep, that my sins should both deserve and cause such sufferings ; and weeping, wonder, that the Son of God should suffer what I deserved.

But, since Thou disdainest not, O merciful Lord, to be wounded for my transgressions, and bruised for mine iniquities, O let Thy chastisement procure my peace with offended Heaven ; and grant, that "by Thy stripes my soul may be healed."

XIX.—*Crowned with Thorns.*

Holy Jesus ! Whose venerable Head was crowned with thorns, the curse of the earth, and those thorns beaten into Thy temples with a reed, and with much rage ; pardon, Lord, all those sins which by the instrumental mediation of all the senses of my head I have committed ; "break not the bruised reed," my broken heart, with the sad pressure of Thy heavy wrath : let Thy thorns, the fruits of the curse which we contracted and Thou sustainedst, deliver me from the curse due for my sins, and stop the jaws of death, "that the pit shut not her mouth upon me."

XX.—*Renouncing the Pomp and Vanities of this World.*

"Thou art the King of Glory, O Christ ! yet wast content with a cross for Thy throne, with a wreath of thorns for Thy crown, with a reed for Thy regal sceptre, with gall and vinegar for Thy cates, and for

Thy robes of majesty, only a little linen to cover Thy nakedness. O, that I were so wise, as from Thy example, to despise all the gilded glories, empty consolations, nicknamed pleasures and profits, of this present life : choosing with Moses, “rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, having an eye to the recompence of reward.”

XXI.—*Bearing the Cross.*

Blessed Jesus! Who, with an invincible patience, wentest forth bearing Thy cross, till it sunk Thy tender virginal body to the earth ; O let me not sink under Thy cross, nor shrink from it, but cheerfully take up my cross, whatever it be, and carefully undergo all the sacred acts and offices of true repentance which is the cross of sinners, and follow Thee, my dearest Saviour, who didst “suffer for us, leaving us an example, that we should follow Thy steps.”

XXII.—*Crucified.*

Holy Jesus! Who wast lifted up upon the cross, to draw all men unto Thee ; and didst hang on a cursed tree, to abolish the curse contracted by eating the fruit of the forbidden tree, and wast numbered with the transgressors, crucified amongst thieves ; O draw my hard and stony heart unto Thee ; deliver me from the curse by my sins contracted ; and rank me not among the cursed goats, on Thy left hand, but amongst Thy blessed sheep, on Thy right hand, in the great day of judgment.

XXIII.—*All the parts of His body tormented.*

O most holy crucified Jesus! all the parts and members of Whose body were expanded on the cross, as on a tormenting rack; Thy blessed arms and legs were with such violence distended, that the joints were disparted, the veins burst, the sinews cracked, the skin rent, the flesh torn, and all the bones started aside: and in this height of distention, Thy innocent Hands and Feet were nailed, for the sinful works of our hands; nailed where the nerves, those conveyances of sense, are the thickest, to the unspeakable torment of Thy innocent body.

XXIV.—*The sufferings of His Soul.*

The sorrows and sufferings of Thy soul were far greater, being like "melting wax," molten in the fiery furnace of God's wrath for the sins of the world, till the fulness of Thy sufferings being accomplished, Thou commendedst Thy spirit into the hands of God.

All this sorrow and suffering, grief, and torment of Thine, I believe verily was for me and for my sins, there being nothing in Thee, the spotless son of a spotless Virgin, to grieve, or sorrow, or suffer for.

O sweetest Saviour, save and deliver me from all my sins, whether of knowledge or ignorance, of wilfulness or negligence, of omission or commission; of thought, desire, word, or deed, confessed or not confessed before Thee; wash them all away in Thy precious blood shed for me; nail them to Thy cross which were the cause of Thy crucifixion; hide them in Thy Wounds, Who wast wounded for my transgressions: and write those wounds of Thine in my heart, not with ink, but with the blood which was shed for me,

that in and by those characters of blood I may read and learn to die unto sin, and live only unto Thee, Who didst die for me ; cleaving steadfastly unto Thee, Whose whole Self was so fast nailed to the Cross for me.

By Thy Cross and Passion, both in Soul and Body, cleanse me from all filthiness, both of flesh and spirit ; crucify this corruptible flesh of mine, with all the inordinate affections and unruly lusts thereof : that being conformed to Thy death, I may be partaker of Thy resurrection ; that "suffering with Thee" here, I may "reign with Thee hereafter," where Thou livest.

MEDITATIONS UPON THE DISEASE AND CURE OF THE SOUL.

THE FIRST MEDITATION.

Of the Diseases of the Soul.

My soul, through original corruption from our first parents contracted, is naturally diseased and distempered in all her powers and faculties.

My understanding blinded, even when it is conceited to be most seeing.

My will averse and disobedient to the holy will of God, and to the dictates of a right understanding.

My imagination roving and more voluble than leaves tossed with the wind, through the various tossings of terrene affections.

All my affections are disordered and restless, like bones out of joint, being inverted, turned off, or weakly inclined to their true and proper object.

My sensual appetite is the seat of that self-love which is the seminary of all inordinate lusts, and of all sinful pleasures.

My heart paunting with an insatiate desire of riches, sensual pleasures, and swelling with the pride of life.

All my senses are as so many windows to let sin into my soul, and death by sin.

My whole immortal rational being is altogether degenerate from its noble descent and nature, being transformed from a celestial into an earthly temper, from a spiritual into a carnal nature, by wallowing in the mire of sensuality and earthiness, forgetting, or but slightly remembering, what does necessarily conduce to her eternal health and happiness.

Psalm vi. 2. "Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

Ver. 3. "My soul also is sore troubled : but, Lord, how long wilt thou punish me ?

Ver. 4. "O turn Thee unto me and deliver my soul, and save me for Thy mercies' sake.

Ver. 5. "For in death no man remembereth Thee : and who will give Thee thanks in the pit ?"

Blessed Jesus, Who art both the physician and physick of sin-sick souls ; Who, after a wonderful manner, hast made a salve for all our spiritual wounds, of Thine own Wounds, and Stripes, and Blood ; through faith in this Blood, intermixed with my penitent tears, I will bathe my diseased soul, and ever pray "by Thy stripes to be healed."

Come, Holy Ghost, and, by Thy celestial influences, apply to all my spiritual distempers those

healing remedies my Blessed Redeemer hath so dearly purchased.

Illuminate my darkened understanding to give a right estimate of all things, according to their respective dignity and value: as also to discern, without deceit, what is to be desired, and what is to be avoided.

Subdue the rebellion of my will, to embrace and follow the uncorrupted judgment of my understanding, and not its own licentious inclinations.

Regulate my disordered affections, that they no more, by their tumult and sway, first darken my judgment, and then cast down my spirit from its state of integrity.

Suppress my exorbitant appetite, to be subjected to the dictates and commands of right reason and holy religion.

And, my soul being thus cured, and thus also armed with the graces of God's Holy Spirit, shall stand firm against the shock of all temptations, against all the assaults of the Devil, the world, and the flesh, that they wound me no more, or in the least infringe the innocency, purity, and peace of my conscience.

THE SECOND MEDITATION.

Of the Love and Cure of the Soul before that of the Body.

All that Christian virtue, wherein the health of the human soul consists, is defined by S. Augustine to be "in the right order of charity;" to love above all what is most worthy to be beloved; and to love all other things, according to their respective degree of excellency, each above other; and thus,

1. In the highest order, and most intense degree of charity, stands the Supreme goodness; even the most High and most Holy God. He is to be loved above all, both for His infinite glories in Himself, and innumerable graces by Him conferred upon all men and all things.

2. The immortal soul of every man is, next after God, to be, by every man, beloved above all other created beings.

And these two objects of love are so nearly conjoined, that the one is not rightly ordered without the right love of the other: for no man truly loves God, who loves not his own soul, next unto God: and he loves not his own soul, who loves not God above all; in union with Whom the health and happiness of his soul consists.

3. In the next degree of charity is the soul of thy neighbour, the health whereof is to be regarded next to thine own soul's health; commanded by that general rule of charity, "Thou shalt love thy neighbour as thyself."

4. And after these, the health and good estate of the body is to be loved and regarded, that it may be serviceable to the health and interest of the soul.

5. The exterior good things of the world, such as lands, riches, food, raiment, &c., are, in the last and lowest degree, to be provided and cared for, in order to the nourishment and preservation of this outward man.

And thus, Blessed Lord, I humbly beg, by Thy celestial spirit of counsel, that all my affections may be ordered: no further to be in love with riches, or any of the outward consolations of the creature, than they do necessarily conduce to my bodily support

and preservation; no further to love my body, but that it may be in subjection to my soul; and that my soul may be instrumental to the vigour of my spirit, to become one spirit with the Lord: to love and to fear, to worship and to adore, to serve, honour, and obey my God, Who is the only true proper object of love, and that even to ecstasy, in the ravishing admiration of His transcendent perfections in Himself; and also in that He is both the beginning and end of my being; and Whom to enjoy is fulness of joy for evermore.

THE THIRD MEDITATION.

There is a vast difference betwixt the soul and the body of man, in the dignity both of their nature and original.

1. The soul is of a heavenly descent, but the body is of earthly mould and making.

2. The soul is framed by the Hands of the Almighty, after His own image; but the body is begotten by earthly parents, after the likeness of sinful flesh.

3. The soul is of the same nature with the angels of heaven, but the body is of kind and constitution with the beasts of the earth.

4. The soul, being the infusion of heaven, represents the beauties and perfections of the Godhead; but the body assimilates only the dim and fading shadows of beauty in irrational beings.

5. Lastly, whatever strength, life, or motion, the body enjoys, is by virtue, vigour, and animation of the soul, which manifests its immortality and separate existence from the dying body.

It is a strange madness, then, that hath seized and blinds the minds of most men, to take more care and pains for the health, ease, and pleasures of the body, which is an earthly, corruptible, and brutish being, than for the good of the soul, which is immortal and incorruptible, of an angelical, divine, celestial nature.

If a finger of the body do but ache, it is lapped and bound, and every petty sore is salved, and carefully kept from the least touch that may annoy it : and to cure the diseases of the body, no cost, no pains are spared ; lancing, burning, fasting, and abstaining from whatever the physician forbids ; every trouble and torture is willingly endured : whilst the sores of sin are suffered to fester, and the diseases of the soul are slighted, without due regard to the religious use of those holy means which the great Physician of souls has prescribed for their recovery.

The illness of the body tends only to the disanimation of this corruptible flesh ; but the maladies of the soul will deprive both soul and body of the life, both of grace and glory, and render them obnoxious to the never-dying torments of hell.

S. Augustine demands of every one, whose reason is not clouded, and his mind stupified : “ Dost thou labour to preserve thy body from death which must die ; and dost not labour rather to preserve thy soul from the death of sin, which must live for ever ? ”

But it is (saith that spiritual master) through the levity of the heart, and the neglect of our manifold defects, that we are not sensible of the dangerous diseases of our souls ; whence it is that we often laugh, when we have far more cause to weep and mourn.

I have need, very great need, to have the eyes of my mind anointed with the eye-salve of Divine grace ; that being thereby enlightened, I may discern all the disorders of the inward man ; to see my sins in their stain, guilt, and pollution ; in their loathsome and destructive nature ; in their offence of an infinite Majesty, that, seeing, I may wash them with my penitent tears, lance their festering sores with the knife of mortification, rip them up, in confession, with godly sorrow, for them, and pray :—

“God be merciful unto me, and heal my soul, for I have sinned against Thee.”

Whither shall I fly for health, both of soul and body, but to Him “who killeth and maketh alive : Who bringeth down to the gates of death, and bringeth up again ?”*

“Who healeth those that are broken in heart, and giveth medicine to heal their sickness.”†

It is Thy saying, Holy Jesus, “The whole need not a physician, but they that are sick ;”‡ and this in order to Thyself, the universal Doctor and Redeemer of the whole sin-sick world : where then canst Thou more fitly show Thy skill in healing, than in the cure of such an ulcerous diseased soul as mine ?

I have nothing to contribute towards the cure of my soul, but to wash its wounds in the brinish tears of a broken heart ; receive them, most Merciful Saviour, and mingle them with Thy precious Blood, through a lively faith applied to my soul, and so shall I be whole.

Give me of Thy Wounds, Holy Jesus, to break my heart into the wounds of holy compunction, to melt

* 1 Sam. ii. 6. † Psalm cxlvii. 8. ‡ S. Matt. ix. 12.

into tears of the most ardent love and sincere devotion, remembering how Thou vouchsafedst to be most cruelly wounded and crucified for me.

EASTER EVE.

Standing up, say,

The Lord is buried, the sepulchre sealed,—a stone being rolled to the mouth of the sepulchre, and soldiers being placed to guard it. The chief-priests came to Pilate, and desired this of him. The Lord is buried.

O death! I will be thy death.

O grave! I will be thy destruction.

Kneeling down, say,

O Lord, our heavenly Father, Who didst appoint a Sabbath after our first creation, and Who, as at this time, didst give Thy blessed Son our Saviour Jesus Christ to rest from the work of our redemption; grant us to rest from the world and sin, and to wait for the morning of the Resurrection, through the same Thy Son Jesus Christ our Lord.

Blessed Jesus, Whose Holy Body did, as at this time, lie in the grave, wrapt in linen and spices; grant that Thy Body, the Church, clothed with righteousness, and preserved with the sweet savour of love, may be kept unto the day of the Resurrection, through Thy merits, Who with the Father, &c.

Almighty God, give us grace to number our days, that, being dead to the world, we may be found ready; and, with all saints, rest in the bosom of the holy fathers, Abraham, Isaac, and Jacob; through the death of Thy dearly-beloved Son, Jesus Christ our Lord. *Amen.*

ACT FOR THOSE WHO WATCH.

*(To be said between 11 and 12.)**First bow the head, and say,*

In the name of the Father, and of the Son, and
of the Holy Ghost, *Amen.*

Then kneeling, say,

Ps. li.

Hav mercy upon me, O God, &c.

And add,

They weep, as for an only Son, because the inno-
cent Lord is slain.

Then say,

Ps. xliii.

Give sentence with me, O God, &c.

and Ps. lxiii.

O God, my God, early will I seek Thee, &c.

Standing up, say,

From the gates of the grave, deliver my soul,
O Lord.

I said in the cutting off of my days, I shall go to
the gates of the grave: I am deprived of the
residue of my years. I said, I shall not see the
Lord, even the Lord, in the land of the living: I
shall behold man no more with the inhabitants of
the world. Mine age is departed, and is removed
from me as a shepherd's tent: I have cut off like a
weaver my life: he will cut me off with pining
sickness: from day even to night wilt thou make an
end of me. I reckoned till morning, that, as a lion,

so will he break all my bones : from day even unto night wilt thou make an end of me. Like a crane or a swallow, so did I chatter : I did mourn as a dove : mine eyes fail with looking upward : O Lord, I am oppressed ; undertake for me. What shall I say ? he hath both spoken unto me, and himself hath done it : I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit : so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness : but thou hast in love to my soul delivered it from the pit of corruption : for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee : they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day : the father to the children shall make known thy truth. The Lord was ready to save me : therefore, we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.

O all ye that pass by, behold and see if there be any sorrow like unto my sorrow.

Here say,

Ps. clxviii.

O praise the Lord of Heaven, praise Him in the height, &c.

And add,

My flesh shall rest in hope : for Thou shalt not suffer Thine Holy One to see corruption.

Christ became obedient unto death, even the death of the cross : wherefore, God also hath highly exalted

Him, and given Him a Name which is above every name.

Then kneeling down, say,

OUR FATHER, &c.

O God, make speed to save me.

O Lord, make haste to help me.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

O Lord, we watch, we watch at the mouth of Thy tomb.

We look for the Lord, our souls wait for Him; in His word is our trust.

Our soul fleeth unto the Lord before the morning watch, I say, before the morning watch.

We wait to be set free, O Lord, prisoners of hope,
Out of this grave of sin, out of this grave of woe;
Unto Thy blissful presence, and to everlasting life;
And to the company of the saints, and to the face
of those we mourn.

We wait, O Lord, we wait,—how long? how long?
The holy fathers wait, Abraham, Isaac, and Jacob;
The goodly fellowship of the prophets wait, O Lord,
and watch.

All who fell asleep in Thee long for Thy coming;
They send Thee forth from their shadowy dwellings;
Though they rejoice in Thy presence, yet now they
send Thee forth.

They follow in Thy train, rejoicing and worshipping.
Why do we wait so long? hast Thou turned away
from us?

O Lord, how long? how long? how long do we
look for Thee?

Here pause and meditate, and pray mentally till 12; say also,

Grant, O Lord, that as I have been baptised into the death of Thy Blessed Son, our Saviour Jesus Christ; so, by continual mortifying of my corrupt affections, I may be buried with Him; and that, through the grave and gate of death, I may, by the quickening of His Spirit, pass to my joyful resurrection, for His merits, Who died, and was buried, and rose again, Thy Son Jesus Christ our Lord. *Amen.*

At Twelve o'clock, standing up, say,

Hark to that awful sound,—the gates of hell are moved!

He hath entered the tomb, and now goeth forth again.

He has taken our flesh, by a second Incarnation.

God and Man are One; Man rises with God.

Lift up your heads, O ye gates; roll back, ye long-closed doors.

He rises, and we rise; with Him our soul and body rise.

Ye angels, prepare the way! ye adversaries, tremble!

Ye dead, rejoice! rejoice in your God!

Yea, come forth from the grave, come forth, and be seen.

The captives are free; yea, we also are free.

O death! where is thy sting?

O grave! where is thy victory?

We follow, we follow Thee; lead on, O Lord Jesus, lead on.

Rend these our stony hearts; roll this cold stone away.

Be Thou, in very truth, our Resurrection and Life.

Where Thou goest, we go : where Thou dwellest, we would dwell.

We cannot leave Thee again : O forsake us not utterly.

Thrice honour, thrice glory, thrice blessed Trinity !
In everlasting hymns : let Thy redeemed sing.

Alleluia, Alleluia, Alleluia !

O praise the Lord, all ye heathen ; praise Him all ye nations : for His merciful kindness is ever more and more towards us, and the truth of the Lord endureth for ever. Praise the Lord.

Alleluia, Alleluia, Alleluia !

Then, kneeling down, say,

Holy Jesus, Who, as at this time, didst burst the doors of the grave ; roll away the stone from our hearts, that we may rise with Thee. *Amen.*

Blessed Lord ! that holy penitent sought Thee, and would not be comforted until she had found Thee ; grant us also so to seek, and never more to lose Thee. Acknowledge us also as Thine own, and send us forth to promote the power of Thy Resurrection.

Pour into our hearts, O Lord, the Spirit of Thy love ; that we, whom Thou dost replenish with Paschal blessings, may, by Thy goodness, continue in Thy perfect peace, through our Lord Jesus Christ, Thy Son ; Who liveth and reigneth with Thee, in the unity of the same Spirit, God blessed for ever. *Amen.*

Visit, we beseech Thee, O Lord, this habitation, and repel far from it all the snares of the Enemy : let Thy holy angels dwell herein to keep us in peace ;

and Thy benediction be upon us always, through
Jesus Christ our Lord. *Amen.*

Let us bless the Lord.

Thanks be to God.

Conclude with this blessing,

May the Omnipotent and Merciful Lord, the
Father, the Son, and the Holy Spirit, bless me and
keep me, now and ever. *Amen.*

ADDITIONAL DEVOTIONS.

ADORATION AND THANKSGIVING.

I.

Through the tender mercies of our God,
the day-spring from on high hath visited us.
Glory be to Thee, O LORD, Glory be to Thee,
Creator of the height
and Enlightener of the world;
of the visible light,
the Sun's ray, a flame of fire
day and night,
evening and morning;
of the light invisible;
the revelation of God,
writings of the law,
oracles of prophets,
music of psalms,
instruction of proverbs,
experience of history,
Light which never sets !
God is the Lord, Who hath showed us light.
Bind the sacrifice with cords;
yea, even unto the horns of the altar.

II.

The Lord hath granted His lovingkindness
in the day time;
and in the night season did I sing of him,
and made my prayer unto the God of my life.

As long as I live will I magnify Thee in this manner,
and lift up my hands in Thy Name.
Let my prayer be set forth in Thy sight
as the incense,
and the lifting up of my hands
as an evening sacrifice.
Blessed art thou, O Lord, our God;
the GOD of our Fathers;
Who hast created the changes of days and nights;
Who givest songs in the night;
Who hast delivered us from the evil of this day;
Who hast not cut off, like a weaver, my life,
Nor, from day even to night, made an end of me.

III.

Blessed art Thou, Lord God of Israel,
our Father,
from everlasting to everlasting.
Thine, O Lord,
is the greatness and the power,
the triumph and the victory,
the praise and the strength,
for Thou rulest over a'l
in heaven and on earth.
At Thy face every king is troubled,
and every nation.
Thine, O Lord, is the kingdom
and the supremacy over all,
and over all rule.
With Thee is wealth, and glory is from Thy
countenance;
Thou rulest over all, O Lord,
the Ruler of all rule;
and in Thy hand is strength and power,

and in Thy hand to give to all things
 greatness and strength !
 And now, Lord, we confess to Thee,
 and we praise Thy glorious Name.

IV.

Early shall my prayer come before Thee :
 Blessed art Thou, O Lord,
 Who broughtest forth of the earth, wild beasts, cattle,
 and all the reptiles,
 for food, clothing, help ;
 and madest man after Thine image, to rule the earth,
 and blessedst him.
 The fore-counsel, fashioning hand,
 breath of life, image of God,
 appointment over the works ;
 charge to the Angels concerning him ;
 paradise.
 Heart, reins, eyes, ears, tongue, hands, feet ;
 life, sense, reason, spirit, free-will,
 memory, conscience,
 the revelation of God, writing of the law,
 oracles of prophets, music of psalms,
 instruction of proverbs, experience of histories,
 worship of sacrifices.

OBLATION.

I.

Lord Jesus, I give Thee my body, my soul, my
 substance, my fame, my friends, my liberty, my life;
 dispose of me, and of all that is mine, as it seemeth
 best to Thee, and to the glory of Thy blessed Name.

I am ~~not~~ now mine, but Thine. Therefore, claim me as Thy right, keep me as Thy charge, and love me as Thy child. Fight for me when I am assaulted, heal me when I am wounded, and revive me when I am destroyed.

My Lord and my God, I beseech Thee to give me patience in troubles, humility in comforts, constancy in temptations, and victory against all my ghostly enemies. Grant me sorrow for my sins, thankfulness for Thy benefits, fear of Thy judgments, love of Thy mercies, and mindfulness of Thy presence for evermore.

Make me humble to my superiors, and friendly to my equals; make me ready to please all, and loth to offend any; make me loving to my friends, and charitable to mine enemies.

Give me modesty in my countenance, gravity in my behaviour, deliberation in my speech, holiness in my thoughts, and righteousness in all my actions. Let Thy mercy cleanse me from my sins, and let Thy grace bring forth in me the fruits of everlasting life.

Lord, let me be obedient without arguing, humble without fawning, patient without grudging, pure without corruption, merry without lightness, sad without mistrust, sober without dulness, true without doubtfulness, fearing Thee without desperation, and trusting Thee without presumption.

Let me be joyful for nothing but that which pleaseth Thee, nor sorrowful for anything but that which displeaseth Thee. Let my labour be my delight, which is for Thee; and let all rest weary me, which is not in Thee.

Give me a waking spirit and a diligent soul, that

I may seek to know Thy will; and when I know it truly, may perform it faithfully, to the honour and glory of Thy ever-blessed Name. *Amen.*

II.

Lord, have mercy upon me;
 heal my soul, for I have sinned against Thee;
 I have sinned but I am confounded,
 and I turn from my evil ways,
 and I turn unto mine own heart,
 and with my whole heart I turn unto Thee;
 and I seek Thy face,
 and I offer body and soul to Thee.

And I beseech Thee, saying,
 I have sinned, I have committed iniquity,
 I have done unjustly.

I know, O Lord, the plague of my heart,
 and lo, I turn to Thee with all my heart
 and with all my strength,
 and I give Thee my heart.

And Thou, O Lord, now from Thy dwelling-place,
 and from the glorious throne of Thy kingdom
 in heaven,

O hear the prayer
 and the supplication of Thy servant;
 and be propitious towards Thy servant,
 and heal my soul,
 and accept my offering.

O God be merciful to me a sinner,
 be merciful to me the chief of sinners.
 Father, I have sinned against heaven, and against
 Thee,
 and am no more worthy to be called Thy son;
 make me one of Thy hired servants;

make me one, or even the last,
or the least among all.
What profit is there in my blood,
when I go down to the pit?
Shall the dust give thanks unto Thee?
or shall it declare Thy truth?

III.

Into Thy hands I commend
my spirit, soul, and body,
which thou hast created, redeemed, regenerated,
O Lord, Thou God of truth;
and, together with me,
all mine, and all that belongs to me.
Thou hast vouchsafed them to me.
Lord, in Thy goodness,
Guard us from all evil;
Guard our souls,
I beseech Thee, O Lord.
Guard us without stumbling,
and place us immaculate
in the presence of Thy glory
in that day.
Guard my going out, and my coming in,
henceforth and for ever.
Prosper, I pray Thee, Thy servant this day
and grant me mercy
in the sight of those who meet me.
O God, make speed to save me;
O Lord, make haste to help me.
O turn Thee then unto me,
and have mercy upon me;
Give thy strength unto Thy servant,
and help the son of Thy handmaid.

Show some token upon me for good,
that they who hate me may see it and be ashamed,
because Thou, Lord, hast holpen me,
and comforted me.

CONTRITION.

[It may be well to say, in this place, that the form of confession, given in pp. 128-9, which I have taken from S. Bernard's book of "The Interior House," has been selected as best serving the purpose of a general direction. It is, obviously, impossible to frame any form of confession which shall meet all cases. The consciences are like the faces of men. Each has its diversity. And the first lesson we have to learn, in this duty, is to particularize, each one, his sin, with all the variety of circumstances, expressing its intention, its nature, its manner, and continuance.

I take this opportunity, also, of quoting a writer, to whom, on this and almost every other subject, the Church, in this country, owes more than to any other living man :—"Confession, public or private, is a matter of discipline left to the discretion of the Church. Our Church plainly holds it to be a duty of any whose consciences 'are troubled with any weighty matter.' Among us, the increasing sense of its value to the improvement of holiness, and the extirpation of besetting sins, is among the most

cheering tokens of a deepening earnestness and sensitiveness to the foulness of any, the least sin. Yet, lest any be unduly discouraged, as though they bore about them an accumulated weight of sin,—where private confession is not open to them, *that* must be recollected which S. Augustine so often says,—*that the sins of daily incursion are effaced by the daily use of the Lord's Prayer—'Forgive us our trespasses, &c.,'* and that lesser sins have never been considered necessary matter for private confession. As we gain more contrition for sin, our daily public absolution will also be of deeper value. It now often is of so little avail, because none feel themselves 'tied and bound with the chain of their sins,' and bring so little, or fruitless contrition—the very condition of its efficacy. They who do not feel themselves bound, how should they be freed?"*

"He is bound also to say, that increasing experience in the history of human souls has incalculably deepened his conviction that habitual confession begun with the parent, and continued with the priest, is of exceeding value; and that no evils incidental to it, through human infirmity or inexperience, are comparable to the deep evils which its prudent use would have checked, and which, com-

* Dr. Pusey's notes to "Paradise of the Christian Soul—Penitence," pp. 16, 49, 50.

mencing in faults, seemingly trivial, have often desolated the whole moral nature. Nothing also would so tend to give rest to those now ill at ease among us, as the opportunity thus afforded of exercising stricter self-discipline, and closer walking in the narrow way with God.*]

I.

AN ANCIENT FORM OF CONFESSION, EXTANT BIBLIOTH. PATRUM, tom. viii. p. 409.

I confess unto Thee, O Lord, the Father of heaven and earth, and to Thee, O sweet and benign Jesu, with the Holy and Blessed Spirit, before all Thy holy angels and saints [before Thy altar, and Thy priest standing there].

I was conceived and born in sin; and since my baptism, wherein I was washed from sin original, I have been conversant in actual sins all the days of my life, until this very hour.

I confess I have sinned in pride and vain-glory, in the vanity of my apparel, in the lifting-up of mine eyes, and the swelling of my heart; and pride hath stained all my actions.

I have been in envy, hatred, malice, and immoderate anger; in ignorance and negligence; in slothfulness and sullenness; in the greedy covetousness both of worldly wealth, and of the praise of men.

I have sinned in the greediness of the belly, even to gluttony and drunkenness, and luxury;

* See Dr. Pusey's Preface to "Paradise of the Christian Soul.—Penitence."

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in wanton kisses, unchaste embraces; in fornication and adultery, and every kind of shameful uncleanness.

I have sinned in theft and cozenage, in rapine and sacrilege, in lying and idle tales, in swearing and forswearing; in the loss, sickness, disgrace, and death of others, which I have too often desired, and wherewith I have been too well pleased.

I have sinned in the defects of faith, hope, and charity; in the unworthy participation of the Body and Blood of Christ; in the neglect of hospitality and almsgiving, frequently denying to relieve, and often exasperating the poor by opprobrious language.

I have transgressed the precepts of Thy Gospel, enjoining me to feed the hungry, clothe the naked, visit the sick, &c.

I have been unjust in detaining the dues of Thy Church, and in the dispensation of ecclesiastical goods; in the contracts of usury, bargaining and sale, over-reaching, lying, and withholding what has been more or less righteous and just.

I have not attended upon Thy public and solemn worship upon Sundays and holy days devoted thereunto: I have not behaved myself upon such days soberly, righteously, and godly: I have approached and come into Thy house without that reverence and godly fear which becometh that sacred place; and there I have demeaned myself unseemly, sitting, standing, leaning, lolling, and staring about, when the respective parts of Thy sacred service required more humble and devout gestures and behaviour: I have entertained vain, idle, wandering thoughts, and intermingled unprofitable,



wanton, worldly talk, in the time of Thy solemn worship.

I have unhallowed many holy things, many holy actions, by using the same as common and unclean, and with unclean hands, and an impure conscience.

I have not joined with a right understanding and devotion in psalms and hymns, and spiritual songs. public prayers, and the other sacred acts of religious worship: too often speaking with my lips cursorily and customarily, whilst my heart hath been roving by evil imaginations and false suspicions; judging rashly of what is sacred and holy, when transcending my shallow capacity.

I have sinned by perverse reasonings against the truth, because either above my understanding, or not agreeable with my will: by consenting, and not reproving the sinful; by not instructing the ignorant, not reducing the erroneous, not admonishing, not exhorting such as have gone astray, to entertain more sound and more sober counsels.

I have not revered my superiors; I have both defamed and disobeyed my governors, ecclesiastical and civil; neither have I repaid to my friends and benefactors, such grateful acknowledgments and due obsequiousness as becometh.

I have entertained in my heart many loose and unchaste thoughts and filthy lusts.

I have been guilty of much superfluous and opprobrious language of lying and slandering, of falsehoods and flatteries, of railing and reviling, of scurrilous and vain jangling, of profane and irreligious speaking and customary swearing; of taking unlawful oaths, of much filthy communication, and

of all the evils of an untamed tongue, the instrument of a corrupt heart.

I have even renounced the covenant of my God, by not renouncing the Devil and all his works : I have too often yielded to his suggestions to disobey the will of God, and to transgress His commandments, in the breach of my duty both towards God and man.

And thus have I sinned both in my thoughts and desires, in my words and actions, by seeing, hearing, tasting, touching, smelling ; even all my senses have been as so many windows to let in sin to my soul, and death by sin.

And not only thus, but in all kinds of vice whereunto human frailty is liable, or in whatever any dissolute and debauched person doth or can offend, have I offended the great Lord of heaven and earth. And I acknowledge myself, above all the men in the world, to be the greatest of sinners.

Have mercy upon me, Almighty and most merciful Father : for Thy Son, my Lord Jesus Christ, His sake, pardon and deliver me from all my offences, confirm and strengthen me in all goodness, and bring me to everlasting life, through Jesus Christ, &c.

Prayer.

I. May it please Thee, O Lord, by the influences of Thy divine grace upon my stony heart, to dissolve the same into a flood of tears ; and that I may perform all the sacred acts and offices of true repentance, unto the remission of all my sins, through the merits and mediation of Jesus Christ, &c.

II. O Lord God, Who desirest not the death of a sinner, but rather that he should turn from his sin, and be saved; mercifully forgive us our trespasses, receive and comfort us who are grieved and wearied with the burden of our sins. Turn Thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults: and so make haste to help us in this world, that we may ever live with Thee in the world to come, through Jesus Christ, &c.

III. O merciful Lord, to Whom it chiefly appertaineth to forgive sins, and by whom alone the souls of true penitents are absolved from all their offences; wash me, O wash my unclean soul in the fountain of Thine inexhaustible mercy, through faith in the blood of my dear Redeemer, Jesus Christ, &c.

IV. Look down from Heaven, O Lord, with the eye of pity and compassion upon me, Thy humble servant, confessing my wickedness, and being sorry for my sins, imploring withal Thy pardon, and trusting alone in Thy mercies, through the merits and mediation of Jesus Christ, &c.

V. Be propitious, O Lord, I humbly beseech Thee, be propitious to the prayers and supplications of Thy humble servants; and grant that the remission of my sins being obtained, I may evermore rejoice in Thy heavenly benediction, through Jesus Christ, &c.

Here may be said, on each day, one or more of the Penitential Psalms, all of which, during Lent, should be committed to memory, for constant use:

Ps. vi. xxxii. xxxviii. li. cii. cxxx. cxliii.

II.

Lord,
as we add day to day,
so sin to sin.
The just falleth seven times a day ;
and I, an exceeding sinner,
seventy times seven,
a wonderful, a horrible thing, O Lord.
But I turn with groans
from my evil ways,
and I return into my heart,
and with all my heart I turn to Thee,
O God of penitents and Saviour of sinners ;
and evening by evening I will return
in the innermost marrow of my soul ;
and my soul out of the deep
crieth unto Thee,
I have sinned, O Lord, against Thee,
heavily against Thee ;
Alas ! alas ! woe is me ! for my misery.
I repent, O me ! I repent ; spare me, O Lord !
I repent, O me ! I repent ;
help Thou my impenitence.
Be appeased ; spare me, O Lord,
be appeased ; have mercy on me.
I said, Lord, have mercy upon me ;
heal my soul, for I have sinned against Thee ;
Have mercy upon me, O Lord, after Thy great
goodness ;
according to the multitude of Thy mercies,
do away mine offences.
Remit the guilt,
heal the wound,

blot out the stains,
clear away the shame,
destroy the tyranny,
and make me not a public example.
O bring Thou me out of my trouble.
Cleanse Thou me from my secret faults,
keep back Thy servant also from presumptuous sins.
My wanderings of mind
and idle talking,
lay not to my charge.
Remove the dark and muddy flood
of foul and wicked thoughts.

O Lord,
I have destroyed myself ;
whatever I have done amiss, pardon mercifully.
Deal not with me after my sins,
neither reward me after my iniquities.
Look mercifully upon my infirmities ;
and for the glory of Thy all-holy Name,
turn from me all those ills and miseries,
which, by my sins, and by me, through them,
are most righteously and worthily deserved.

III.

O Lord,
blot out, as a thick cloud, my transgressions,
and, as a cloud, my sins ;
Grant me to be a child of light, a child of day,
to walk soberly, holily, honestly, as in the day ;
Vouchsafe to keep me this day without sin.
Thou who upholdest the falling, and liftest the
fallen,
let me not harden my heart in provocation
or temptation or deceitfulness of any sin.
Moreover, deliver me to-day

from the snare of the hunter
and from the noisome pestilence ;
from the arrow that flieth by day,
from the sickness that destroyeth in the noon-day.
Defend this day against my evil;
Against the evil of this day defend Thou me.
Let not my days be spent in vanity,
nor my years in sorrow.
One day telleth another,
and one night certifieth another.
O, let me hear thy loving-kindness betimes in the
morning,
for in Thee is my trust ;
Show Thou me the way that I should walk in,
for I lift up my soul unto Thee.
Deliver me, O Lord, from mine enemies,
for I flee unto Thee.
Teach me to do the thing that pleaseth Thee,
for Thou art my God ;
Let thy loving Spirit lead me forth
into the land of righteousness.
Quicken me, O Lord, for Thy Name's sake ;
and for Thy righteousness' sake,
bring my soul out of trouble.
Remove from me foolish imaginations,
inspire those which are good
and pleasing in Thy sight.
Turn away mine eyes,
lest they behold vanity ;
let my eyes look right on,
and let my eyelids look straight before me.
Hedge up my ears with thorns,
lest they incline to undisciplined words.
Give me early the ear to hear,
and open my ears to the instruction of Thy oracles.

Set a watch, O Lord, before my mouth,
and keep the door of my lips.
Let my word be seasoned with salt,
that it may minister grace to the hearers.
Let no deed be grief unto me,
nor offence of heart.
Let me do some work
for which Thou wilt remember me, Lord, for good,
and spare me
according to the greatness of Thy mercy.

IV.

**A FORM OF CONFESSION OF SINS AND REPENTANCE,
TO BE USED UPON FASTING-DAYS, OR DAYS OF
HUMILIATION ; ESPECIALLY IN LENT, AND BEFORE
THE HOLY SACRAMENT.**

Have mercy upon me, O God, after thy great goodness : according to the multitude of Thy mercies do away mine offences. For I will confess my wickedness, and be sorry for my sin. O my dearest Lord, I am not worthy to be accounted amongst the meanest of Thy servants ; not worthy to be sustained by the least fragments of Thy mercy, but to be shut out of Thy presence for ever, with dogs and unbelievers. But for Thy Name's sake, O Lord, be merciful unto my sin, for it is great.

I am the vilest of sinners, and the worst of men ; proud and vain-glorious, impatient of scorn or of just reproof ; not enduring to be slighted, and yet extremely deserving of it : I have been consumed by the colours of humility, and when I have truly called myself vicious, I could not endure any man else should say so : I have been disobedient to my superiors, churlish and ungentle in my behaviour,

unchristian and unmanly. But for Thy Name's sake, O Lord, be merciful unto my sin, for it is great.

O just and dear God, how can I expect pity or pardon, who am so angry and peevish with and without cause, envious at good, rejoicing at the evil of my neighbours, negligent of my charge, idle and useless, timorous and base, jealous and impudent, ambitious and hard-hearted, soft, unmortified, and effeminate in my life, indevout in my prayers, without fancy or affection, without attendance to them, or perseverance in them ; but passionate and curious in pleasing my appetite of meat, and drink, and pleasures, making matter both for sin and sickness : and I have reaped the cursed fruits of such improvidence, entertaining indecent and impure thoughts ; and I have brought them forth in indecent and impure actions, and the spirit of uncleanness hath entered in, and unhallowed the temple which Thou didst consecrate for the habitation of Thy Spirit of love and holiness. But for Thy Name's sake, O Lord, be merciful unto my sin, for it is great.

Thou hast given me a whole life to serve Thee in, and to advance my hopes of Heaven ; and this precious time I have thrown away upon my sins and vanities, being improvident of my time and my talent, and of my grace, and of my own advantages, resisting Thy Spirit, and quenching Him. I have been a great lover of myself, and yet used many ways to destroy myself. I have pursued my temporal ends with greediness and indirect means. I am revengful and unthankful, forgetting benefits, but not so soon forgetting injuries, curious and murmuring ; a greater breaker of promises. I have not

loved my neighbour's good, nor advanced it in all things where I could. I have been unlike Thee in all things. I am unmerciful and unjust; a sottish admirer of things below, and careless of Heaven and the ways that lead thither. But for Thy Name's sake, O Lord, be merciful unto my sin, for it is great.

All my senses have been windows to let sin in, and death by sin. Mine eyes have been adulterous and covetous; mine ears open to slander and detraction; my tongue and palate loose and wanton, intemperate and of foul language, talkative and lying, rash and malicious, false and flattering, irreligious and irreverent, detracting and censorious; my hands have been injurious and unclean; my passions violent and rebellious, my desires impatient and unreasonable; all my members and all my faculties have been servants of sin; and my very best actions have been more matter of pity than of confidence; being imperfect in my best, and intolerable in most. But for Thy Name's sake, O Lord, be merciful unto my sin, for it is great.

Unto this, and a far bigger heap of sin, I have added also the faults of others to my own score, by neglecting to hinder them to sin in all that I could and ought; but I also have encouraged them in sin, have taken off their fears and hardened their consciences, and tempted them directly, and prevailed in it to my own ruin and theirs, unless Thy glorious and unspeakable mercy hath prevented so intolerable a calamity.

Lord, I have abused Thy mercy, despised Thy judgments; turned Thy grace into wantonness. I have been unthankful for Thy infinite loving-kindness, I have sinned and repented, and then

sinned again, and resolved against it, and presently broke it ; and then I tied myself up with vows, and then was tempted, and then I yielded by little and little, till I was willingly lost again, and my vows fell off like cords of vanity.

Miserable man that I am ! who shall deliver me from this body of sin ?

And yet, O Lord, I have another heap of sins to be unloaded. My secret sins, O Lord, are innumerable ; sins I noted not, sins that I willingly neglected, sins that I acted, upon wilful ignorance and voluntary mispersuasion, sins that I have forgotten, and sins which a diligent and watchful spirit might have prevented, but I would not. Lord, I am confounded with the multitude of them, and the horror of their remembrance, though I consider them nakedly in their direct appearance, without the deformity of their unhandsome and aggravating circumstances ; but so dressed, they are a sight too ugly, an instance, an amazement, infinite in degrees, and insufferable in their load.

And yet Thou hast spared me all this while, and hast not thrown me into hell, where I have deserved to have been long since, and even now to have been shut up to an eternity of torments with insupportable amazement, fearing the revelation of Thy day.

Miserable man that I am ! who shall deliver me from this body of sin ?

Thou shalt answer for me, O Lord my God. Thou that prayest for me, shalt be my judge.

Prayer.

Thou hast prepared for me a more healthful sorrow : O deny not Thy servant when he begs

sorrow of Thee. Give me a deep contrition for my sins, a hearty detestation and loathing of them, hating them worse than death with torments. Give me grace entirely, presently, and for ever, to forsake them ; to walk with care and prudence, with fear and watchfulness, all my days ; to do all my duty with diligence and charity, with zeal and a never-fainting spirit ; to redeem the time, to trust upon Thy mercies, to make use of all the instruments of grace, to work out my salvation with fear and trembling ; that Thou mayest have the glory of pardoning all my sins, and I may reap the fruit of all Thy mercies and all Thy graces, of Thy patience and long-suffering, even to live a holy life here, and to reign with Thee for ever, through Jesus Christ our Lord. *Amen.*

V.

Merciful
and pitiful Lord,
long-suffering, and full of pity,
I have sinned, Lord, I have sinned against Thee ;
O me, wretched that I am,
I have sinned, Lord, against Thee,
much and grievously,
in attending on vanities and lies.
I conceal nothing ;
I make no excuses.
I give Thee glory, O Lord, this day ;
I denounce against myself my sins ;
Truly I have sinned before the Lord,
and thus and thus have I done.
I have sinned and perverted
that which was right,

and it profiteth me not.
And what shall I now say?
or with what shall I open my mouth?
What shall I answer, seeing I have done it?
Without plea, without defence, self-condemned am I.
I have destroyed myself.
Unto Thee, O Lord, belongeth righteousness,
but unto me confusion of face,
because Thou art just in all that is come upon me;
for Thou hast done right,
but I have done wickedly.
And now, Lord, what is my hope?
Truly my hope is even in Thee,
if hope of salvation remain to me,
if Thy loving-kindness cover
the multitude of my iniquities.
O remember what my substance is,
the work of Thine hands,
the likeness of Thy countenance,
the cost of Thy blood,
a name from Thy Name,
a sheep of Thy pasture,
a son of the covenant;
Despise not Thou the work of Thine own hands.
Hast Thou made for nought
Thine own image and likeness?
for nought, if Thou destroy it.
And what profit is there in my blood?
Mine enemies will rejoice.
May they never rejoice, O Lord!
Grant not to them my destruction.
Look upon the face of Thine Anointed,
and in the blood of Thy covenant,
the propitiation for the sins of the whole world;

Lord, be propitious unto me, a sinner;
even unto me, O Lord, of sinners
chief, chiefest and guiltiest.
For Thy Name's sake, be merciful unto my sin,
for it is great : it exceeds.
For Thy Name's sake; that Name,
beside which none other under heaven
is given among men,
whereby we must be saved,
the Spirit Himself helping our infirmities,
and making intercession for us
with plaints unutterable,
for the tender yearnings of the Father,
the Bloody Wounds of the Son,
the unutterable plaints of the Spirit.
Give ear, O Lord; have mercy, O Lord;
O Lord, hearken and do;
defer not, for Thine own sake,
O my God.
For me, I forget not my sins,
they are ever before me;
I remember then in the bitterness of my soul;
I am anxious about them;
I turn away and groan;
I have indignation and revenge
and wrath against myself.
I despise and bruise my own self,
that my penitence, Lord, O Lord,
is not deeper, is not fuller,
help thou mine impenitence.
And more, and still more,
pierce Thou, rend, crush my heart;
and remit, forgive, pardon
what things are grief to me,

and offence to my heart.
Cleanse Thou me from secret faults,
and keep Thy servant also from presumptuous sins.
Magnify Thy mercies towards a wretched sinner ;
and in season, Lord, say to me,
Be of good cheer, thy sins are forgiven thee ;
My grace is sufficient for thee.
Say unto my soul, I am Thy salvation.
Why art thou so heavy, O my soul ?
and why art thou so disquieted within me ?
Return unto thy rest, O my soul,
for the Lord hath rewarded thee.
O Lord, rebuke me not in Thine indignation,
neither chasten me in Thy displeasure.
I said I will confess my sins unto the Lord,
and so Thou forgavest the wickedness of my sin.
Lord, Thou knowest all my desire,
and my groaning is not hid from Thee.
Have mercy upon me, O God,
after Thy great goodness,
according to the multitude of Thy mercies,
do away mine offences.
Thou shalt arise and have mercy on me, O Lord,
for it is time Thou have mercy upon me ;
yea, the time is come.
If Thou, O Lord, shouldest mark iniquities,
O Lord, who shall stand ?
Enter not into judgment with Thy servant, O Lord,
for in Thy sight shall no man living be justified.

VI.

O Thou, Great Judge of heaven and earth, before
whose Glorious Majesty, even the good angels, who
never sinned, fall prostrate and tremble. With what

abasement and dread ought I to appear before Thy awful Presence, who am but dust and ashes, and which is infinitely worse, a miserable, wretched sinner! Holy, holy, holy, Lord God Almighty, Thou art of purer eyes than to behold evil with the least approbation; the way of the wicked, and the sacrifice of the wicked, is an abomination to Thee. Woe is me then, O Lord, woe is me, for I have inclined unto wickedness with my heart, but for the sake of Thy well-beloved Son, cast not out my prayer, nor turn Thy mercy from me. Miserable wretch that I am, I have gone astray from the very womb; I was shapen in wickedness, and in sin did my mother conceive me! Who can bring a clean thing out of an unclean? What is man then, O God, that he should be clean, or he that is born of a woman, that he should be righteous? Thou, Lord, puttest no trust in Thy saints, and the heavens are not clean in Thy sight, and the very angels Thou chargest with folly! How much more abominable then, and filthy am I, who daily drink iniquity like water! Lord, pity and cleanse, and forgive and save me, for Thy mercy's sake. I know, O God, that in my flesh dwelleth no good thing; for when I would do good, evil is present with me, and I see a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin. Lord, have mercy upon me, and deliver me from this body of death, from this tyranny of sin. Alas! alas! my whole nature is corrupt, infinitely prone to all evil and averse to all that is good; my understanding is full of ignorance and error; my will is perverse, my memory tenacious of all things that may pollute me, and for-

getful of my duty ; my passions are inordinate, my senses the inlets of all impurity, and I have abused all my faculties ; I am unclean, unclean ! Lord, pity and cleanse, and forgive and save me, for Thy mercy's sake. O Lord God, how have I through my whole life violated the solemn vow I made to Thee in my baptism, by eagerly pursuing the vanities of this wicked world, by easily yielding to the temptations of the Devil, by greedily indulging my own carnal desires and lusts, by a fruitless and dead faith, and by disobedience to Thy Holy will and commands.

Father, I have sinned against Heaven and in Thy sight, and am no more worthy to be called Thy son. I have sinned, O Lord God ; I have sinned against Thee by——[*Here confess the sins which you have committed more immediately against God ; for instance*] Lord I have committed this sin, or sins frequently, against checks of conscience, &c, [*and then add*] Father, I have sinned against Heaven, and in Thy sight, and am no more worthy to be called Thy son. O pity and cleanse, and forgive, and save me for Thy mercy's sake. I have sinned, O Lord God, I have sinned against Thee. and against my own self, by——[*Here confess the sins you have committed more immediately against yourself, with their aggravations, &c., and say as before,*] Father, I have sinned against Heaven, &c. I have sinned, O Lord God, I have sinned against Thee, and against my neighbour, by——[*Here confess the sins you have committed more immediately against your neighbour, with their aggravations, &c., and add as before.*] Father, I have sinned, &c. O Lord God, my wickedness is great, and my iniquities are infinite ; they are more in number

than the hairs of my head, and my heart would fail me, but that I well know Thy mercies are more numberless than my sins. Have mercy upon me, therefore, O Lord, according to Thy great goodness, according to the multitude of Thy mercies do away my offences. Who, alas! can tell how oft he offendeth? O cleanse Thou me from my secret faults, from all my sins of ignorance or infirmity, or omission, or which I have not observed, or which I have forgotten; Lord, lay none of them to my charge. Father, forgive me. Lord Jesus, have mercy upon me. O remember not the sins and offences of my youth, but receive me, O Heavenly Father, into the arms of Thy fatherly compassion, as Thou didst the returning prodigal, and forgive me all my transgressions for the merits of Jesus, Thy well-beloved Son, and my Saviour. *Amen, Amen.*

VII.

Behold, Thou art angry, for we have sinned.

We are all as an unclean thing,
and all our righteousness
as filthy rags.

We all do fade as a leaf,
and our iniquities, like the wind,
have taken us away.

But now, O Lord, Thou art our Father;
we are clay, works of Thy hands all.

Be not wroth very sore,
nor remember iniquity for ever;
behold, see, we beseech Thee,
we are all Thy People.

O Lord, though our iniquities testify against us,

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do Thou it for Thy Name's sake;
for our backslidings are many;
we have sinned against Thee.
Yet Thou, O Lord, art in the midst of us,
and we are called by Thy Name,
leave us not.
O Hope of Israel,
the Saviour thereof in time of trouble,
why shouldest Thou be as a stranger in the land,
and as a wayfaring man that turneth aside
to tarry for a night?
why shouldest Thou be as a man astonished,
as a mighty man that cannot save?
Be merciful to our unrighteousnesses,
and our iniquities remember no more.
Lord, I am carnal,
sold unto sin;
there dwelleth in me, that is, in my flesh,
no good thing;
for the good that I would I do not,
but the evil which I would not, that I do.
I consent unto the law that it is good;
I delight in it after the inner man;
but I see another law in my members,
warring against the law of my mind,
and enslaving me to the law of sin.
Wretched man that I am,
who shall deliver me from the body of this death?
I thank God, through Jesus Christ,
that where sin abounded,
grace hath much more abounded.
O Lord, Thy goodness leadeth me to repentance:
O give me sometime repentance
to recover me from the snare of the Devil,

who am taken captive by him
at his will.

Sufficient for me the past time of my life,
to have done the will of lusts,
walking in lasciviousness, revelling, drunkenness,
and in other excess of profligacy.

O Lamb, without blemish and without spot,
who hast redeemed me with Thy precious Blood,
in that very Blood, pity me and save me;
in that Blood

and in that very Name,
besides which is none other under heaven
given among men,
by which we must be saved.

O God, Thou knowest my foolishness,
and my sins are not hid from Thee.

Let not them that trust in Thee,

O Lord God of Hosts,
be ashamed for my cause;
let not those that seek Thee
be confounded through me.

O Lord God of Israel,

Take me out of the mire, that I sink not;
O let me be delivered from them that hate me,
and out of the deep waters;

Let not the water-flood drown me,
neither let the deep swallow me up,
and let not the pit shut her mouth upon me.

VIII.

Thou who hast said,

“As I live, saith the Lord,

I will not the death of a sinner,
but that the ungodly return from his way and live;
turn ye, turn ye from your wicked way,

for why will ye die, O house of Israel ?"
Turn us, O Lord, to Thee,
and so shall we be turned.

Turn us from all our ungodliness,
and let them not be to us for punishments.
I have sinned, I have committed iniquity,

I have done wickedly,
from Thy precepts and Thy judgments.

To Thee, O Lord, righteousness,
and to me confusion of face,
as at this day,

in our despicableness, wherewith Thou hast
despised us:

Lord, to us confusion of face,
and to our rulers,
who have sinned against Thee.

Lord, in all things is Thy righteousness;
unto all Thy righteousness;

let, then, Thine anger and Thy fury be turned away,
and cause Thy face to shine
upon Thy servant.

O my God, incline Thine ear and hear,
open Thine eyes and see my desolation.

O Lord, hear;

O Lord, forgive;

O Lord, hearken and do.

defer not for Thine own sake, O my God,
for Thy servant is called by Thy Name.

In many things we offend all;

Lord, let Thy mercy rejoice against Thy judgment
in my sins.

If I say I have no sin, I deceive myself,
and the truth is not in me;

but I confess my sins many and grievous,
and Thou, O Lord, art faithful and just

to forgive me my sins when I confess them.

Yea, for this too,

I have an advocate with Thee to Thee,

Thy only-begotten Son, the righteous.

May He be the propitiation for my sins,

Who is also for the whole world.

Will the Lord cast off for ever ?

and will He be no more intreated ?

Is His mercy clean gone for ever ?

and is His promise come utterly to an end
for evermore ?

Hath God forgotten to be gracious ?

and will He shut up His loving-kindness in
displeasure ?

And I said, It is mine own infirmity;

but I will remember the years of the right
hand of the Most Highest.

IX.

I will confess my sins,

and the sins of my fathers,

for I have transgressed and neglected Thee, O Lord,
and walked perversely before Thee.

Set not, O Lord, set not my misdeeds before Thee,
nor my life in the light of Thy countenance.

But pardon the iniquity of thy servant,
according to Thy great mercy ;

as Thou hast been merciful to him from a child,
even so now.

I have sinned, what shall I do unto Thee,

O thou Preserver of men ?

Why hast Thou set me as a mark against Thee,
so that I am a burden to myself ?

O pardon my transgression,
and take away mine iniquity.

Deliver me from going down to the pit,
for Thou hast found a ransom.

Have mercy on me, Son of David !

Lord, help me !

Yea, Lord, even the dogs eat of the crumbs
which fall from their master's table.

Have patience with me, Lord,
yet I have not wherewith to pay,

I confess to Thee ;

forgive me the whole debt, I beseech Thee.

How long wilt Thou forget me, O Lord ? For ever ?

How long wilt Thou hide Thy face from me ?

How long shall I seek counsel in my soul,
and be vexed in my heart day and night ?

How long shall mine enemies triumph over me ?

Consider and hear me, O Lord my God ;
lighten my eyes, that I sleep not in death,
lest mine enemies say, I have prevailed against him ;
for if I be cast down, they that trouble me
will rejoice at it ;
but my trust is in Thy mercy.

PETITION.

I.

For Pardon.

O thou Father of Mercies and God of all consolation, be merciful to me a miserable sinner.

Lord, remember all Thy gracious calls of sinners to repentance, all Thy protestations, that Thou delightest not in the death of him that dies, and that Thou wouldest have all to be saved.

Lord, remember all the exceeding great and precious promises which Thou hast made to penitent sinners.

Lord, remember that Thy mercy is over all Thy works; that in mercy Thou delightest; and that all the holy angels, seeing Thee well pleased in the exercise of that mercy, rejoice at the conversion of a sinner; that the greater my sins are, the more will that mercy be magnified in my forgiveness.

Lord, remember that Thou didst so love the world, as to give Thy only beloved Son a ransom for it.

O Heavenly Father, Thou that sparedst not Thy only Son, but deliveredst Him for us, wilt Thou not, with Him, also freely give us all things? wilt Thou not also give us the pardon of our sins?

O my God, I firmly believe Thou wilt. On that ransom my Saviour hath paid for me, and on all Thy gracious promises of pardon, which for His sake Thou hast made to me, I wholly rely; here only is the sure and stedfast anchor of my soul, to which my faith and hope shall for ever adhere.

All this, Lord, do I plead, to implore Thy forgiveness.

Behold, Lord, though my failings are many, yet to the utmost of my power I have confessed, and bewailed, and forsaken my transgressions. Behold, Lord, I come at Thy call, and I come weary and heavy-laden with the burden of my sins; be it unto me according to Thy word. O Thou that art faithful and just, forgive me my sins, and cleanse me from all unrighteousness. Lord, do Thou in nowise cast me from Thee, but heal my backslidings, and love me freely; ease me of my burden, that I may find rest in Thee; and say unto my soul, Be of good cheer, thy sins are forgiven thee.

O Heavenly Father, for Thine own infinite mercy's sake, for Thy truth and promises' sake, for all the merits and sufferings of the Son of Thy love, in

Whom Thou art always well-pleased, pardon all my sins and failings, and receive me into Thy favour. *Amen, O Lord God. Amen, Amen.*

II.

Prayer for Grace.

One thing have I desired of the Lord,
which I will require,
that I may dwell in the house of the Lord
all the days of my life,
to behold the fair beauty of the Lord,
and to visit His temple.

Two things have I required of Thee, O Lord,
deny Thou me not before I die;
remove far from me vanities and lies;
give me neither poverty nor riches;
feed me with food convenient for me;
lest I be full and deny Thee,
and say, who is the Lord?
or lest I be poor and steal,
and take the name of my God in vain.

Let me learn to abound;
let me learn to suffer need;
in whatsoever state I am
therewith to be content;
for nothing, earthly, temporal, mortal,
to long, nor to wait.

Grant me a happy life
in piety, gravity, purity,
in all things good and fair,
in cheerfulness, in health, in credit,
in competency, in safety, in gentle estate, in quiet;
a happy death,
a deathless happiness.

III.

A Petition of Grace, in General.

O Lord God, I have sworn, and I desire to perform it, that I will keep Thy righteous judgments. But, alas ! I am able of myself to do nothing that is good, not so much as to think one good thought; and I no sooner rise from my knees, but I fear I shall be tempted to those very sins I have now so solemnly renounced; and those temptations will certainly overcome me, unless Thou, Lord, dost seasonably interpose Thy grace to withhold me. But I can do all things through Thee, strengthening me; do Thou, then, O Blessed Saviour, perfect Thy strength in my weakness, for in Thee only is my trust. O my God, Thou hast promised to give Thy Holy Spirit to those that ask it. Behold, Lord, I do humbly,—I do humbly, I do earnestly ask Thy Holy Spirit now of Thee; oh, fulfil Thy gracious promise to me; oh, vouchsafe me that Holy Spirit I pray for, to purify my corrupt nature, to strengthen my weakness, to comfort me in troubles, to support me in discouragements, to succour me in temptations, and to assist me in all parts of my duty, that I may ever hereafter live in Thy fear, and in constant, sincere, universal obedience to all Thy righteous laws. Thou, O Searcher of Hearts, knowest the sin (*or* sins) I am most inclined to [*here name it or them*], and herein will lie my greatest danger of backsliding; but, O my God, I beg a double portion of Thy invisible aid against it (*or* them). Hold Thou up my goings in Thy paths, that my footsteps slip not; oh, work in me that meritorious faith, by

which I may overcome the world, the Devil, and my own corrupt nature. True it is, O Lord God, that there are many sins which, upon examination, I find, through Thy grace, I have not yet committed; and therefore, not unto me, Lord, but to Thy Name be the glory; but, alas! there is in my corrupt nature so great a proneness to evil, so great a curiosity to know what sin is, that, without Thy restraining grace, every temptation, when I shall have more age and liberty, and opportunity to enforce it, will be apt to draw me from my obedience, and to overthrow all my present resolutions. But my help standeth in Thee, O great Creator, Who hast made heaven and earth; and I commit my soul to Thy keeping. O Thou that art faithful as well as almighty, keep that safe which is committed to Thy trust; watch over me, that I may not be beguiled by the deceitfulness of sin, or betrayed by my own treacherous heart, or surprised by my ghostly enemies; and give me grace to watch and to pray incessantly myself, lest I enter into temptation. Hear, Lord, from heaven, and succour me for the alone merits of Jesus, my Saviour. *Amen, Amen.*

IV.

Prayer for Grace.

O Lord, remit
all my failings, shortcomings, falls,
stumblings, offences, scandals,
transgressions, debts, sins,
faults, ignorances, iniquities,
impieties, unrighteousnesses, pollutions.

The guilt of them,
 be gracious unto, pardon;
 remit, forgive;
 be propitious unto, spare;
 impute not, charge not, remember not.

The stain,
 pass by, pass over;
 disregard, overlook;
 hide, wash away;
 blot out, cleanse.

The hurt,
 remit, heal, remedy;
 take off, remove, away with;
 abolish, annul, disperse, annihilate;
 that they be not found, that they exist not.

Supply
 to faith, virtue;
 to virtue, knowledge;
 to knowledge, continence;
 to continence, patience;
 to patience, godliness;
 to godliness, brotherly love;
 to brotherly love, charity;
 that I forget not my cleansing from my former sins,
 but give diligence to make my calling and election
 sure, through good works.

V.

Oh that my ways, Lord, were made so direct, that
 I might keep Thy statutes, for then shall I not be
 confounded, when I have respect unto all Thy com-
 mandments. Vouchsafe me Thy Holy Spirit, there-
 fore, O Lord God, to work in me whatever is
 well-pleasing in Thy sight, that for the time to come

I may bring forth fruits meet for repentance. Oh, let it be Thy good pleasure to create in me a saving knowledge of Thee, and of my duty, justifying faith, true, sanctifying grace, and a filial fear of Thee, a constant desire of pleasing Thee, and a great tenderness of offending Thee! Lord, create in me a penitent heart, a resigned will, and mortified affections, an habitual mindfulness of Thy presence, and a steady devotion in my prayers, sincere intentions, and zeal for Thy glory, perseverance in all holy purposes, and constancy in all trials and temptations. Lord, create in me a reverential awe of Thy name, a delight in Thy service, a secret regard to Thy day and house of prayer, and a great attention to Thy Word; a daily care of my time, and diligence in my studies. Lord, make me chaste and temperate, humble, and willing to be advised, and patient of reproof; and create in me a cheerful and meek, a contented and considerate, a quiet and peaceful spirit.

Lord, bless me with health and competency of living, with a good understanding, a retentive memory, and a ready apprehension, and with such a measure of temporal good things, as Thou seest fit for me; and give me grace to make a right use of all those blessings I have already received. Lord, purify my tongue, guide all my actions, guard all my senses, stop my ears, and turn away my eyes from sin and vanity. Lord, give me grace to be just in all my dealings; to do to all men as I would they should do to me; to be subject to my parents, and to all my superiors, to the Queen as supreme, and to all civil magistrates, to the pastors of Thy Church, and to all whom Thy providence hath set

over me : Oh, grant that I may tender due honour and obedience to them all, in their several stations. Lord, make me willing to forgive injuries, and unwilling to offer any; make me grateful to my benefactors, friendly to my equals, condescending to my inferiors, compassionate to the afflicted, charitable to the poor according to my ability, a lover of good men, and kind to my enemies; and give me grace to keep always a conscience void of offence towards Thee, and towards all men, and to continue in the communion of the Church, without wavering. O merciful God, keep Thy servant from all wilful, deliberate, or presumptuous sins, and let no wickedness have dominion over me. From stubbornness and pride, idleness and sloth, intemperance and youthful lusts, inconstancy and lying, good Lord, deliver me ! From irreligious principles and false teachers, unruly passions and violent temptations; from contracting vicious habits or taking pleasure in sin; from profaneness and ill company, envy and malice, detraction and uncharitableness, good Lord, deliver me ! From the errors and vices of the age, and all remanent affections to sin; from the sin (or sins) my corrupt nature is most inclined to [*here name it or them*]; from whatsoever is offensive to Thee, or destructive to my own soul, good Lord, deliver me ! Hear me, O heavenly Father, and conform my whole life to the example of my Blessed Saviour. *Amen.*

VI.

Prayer for Grace.

O Lord, let me find grace in Thy sight,
to have grace

so as to serve Thee acceptably
with reverence and godly fear.

Let me find that second grace,
not to receive in vain
the first grace,
not to come short of it;
yea, not to neglect it,
so as to fall from it,
but to stir it up,
so as to increase in it;
yea, to abide in it
till the end of my life.

And O, perfect for me what is lacking
of Thy gifts;

of faith,	help Thou mine unbelief,
of hope,	establish my trembling hope,
of love,	kindle its smoking flax.

Shed abroad Thy love in my heart
so that I may love Thee,

my friend in Thee, my enemy for Thee.

O Thou who givest grace to be humble-minded,
also give me grace to be humble-minded.

O Thou who never failest those who fear Thee,
my Fear and my Hope,
let me fear one thing only,
the fearing aught more than Thee.

VII. •

Prayer for Grace.

My hands will I lift up
unto Thy commandments, which I have loved;
Open Thou mine eyes that I may see;
incline my heart that I may desire;

order my steps that I may follow
 the way of Thy commandments.
 O Lord God, be Thou to me a God:
 Beside Thee let me have none else;
 none else, nought else with Thee.
 Vouchsafe to me, to worship Thee and serve Thee,
 in truth of spirit,
 in reverence of body,
 in blessing of lips,
 in private and in public ;
 to pay honour to them that have the rule over me,
 by obedience and submission ;
 to show affection to my own,
 by carefulness and providence ;
 to overcome evil with good ;
 to possess my vessel in sanctification and honour ;
 to have my converse without covetousness ;
 content with what I have ;
 to speak the truth in love ;
 to be desirous not to lust ;
 not to lust passionately ;
 not to go after lusts.

VIII.

Prayer for Grace.

Give me grace
 to put aside every weight,
 and the sin that doth so easily beset me;
 all filthiness
 and superfluity of naughtiness.
 lust of the flesh, of the eyes.
 pride of life,
 every motion of flesh and spirit

R

alienated from the will of Thy sanctity :
to be poor in spirit,
that I may have a portion in the kingdom of
heaven;
to mourn, that I may be comforted;
to be meek, that I may inherit the earth;
to hunger and thirst for righteousness, that I may be
filled;
to be pitiful, that I may be pitied;
to be pure in heart, that I may see God;
to be a peace-maker, that I may be called the son
of God;
to be prepared for persecutions and revilings,
for righteousness' sake,
so that my reward may be in heaven ;
All this grant to me, O Lord.

IX.

An Act of Deprecation.

O bountiful Jesu! O Sacred Saviour, O Christ the Son of God, have pity on me; mercifully hear me, and despise not my prayers. Thou hast redeemed me from the bondage of sin, death, and hell, neither with gold nor silver, but with Thy most precious Body, once offered upon the cross, and thine own Blood, shed once for all, for my ransom; therefore, cast me not away, whom Thou by Thy great wisdom hast made; despise me not, whom Thou hast redeemed with such precious treasure; nor let my wickedness destroy that which Thy goodness hath builded. Now whilst I live, O Jesu, have mercy on me; for if I die out of Thy favour, it will be too late afterward to call for Thy Mercy; whilst I have

time to repent, look upon me with Thy merciful eyes, as Thou didst vouchsafe to look upon Peter Thine Apostle; that I may bewail my sinful life, and obtain Thy favour, and die therein. I acknowledge that if Thou shouldst deal with me according to strict justice, I have deserved everlasting death. Therefore I appeal to Thy high throne of mercy, trusting to obtain God's favour, not for my merits, but for Thy merits, O Jesu, Who hast given Thyself an acceptable sacrifice to Thy Father, to appease His wrath, and to bring all sinners truly repenting and amending their evil life, into His favour again.

Accept me, O Lord, among the number of them, that shall be saved; forgive my sins; give me grace to lead an innocent and godly life; grant me Thy heavenly wisdom; inspire my heart with faith, hope, and charity; give me grace to be humble in prosperity, patient in adversity, obedient unto my rulers, faithful unto them that trust me, dealing truly with all men; to live chastely, to abhor adultery, fornication, and all uncleanness; to do good, after my power, unto all men; that Thy Name may be glorified in me during this present life, and that I afterward may obtain everlasting life, through Thy mercy and the merits of Thy passion. *Amen.*

X.

Deprecation.

O Lord, Thou knowest, and canst, and wilt
the good of my soul.

Miserable man am I;
neither know, nor can, nor, as I ought
will it.

Thou, O Lord, I beseech Thee,
in Thine ineffable affection,
so order concerning me,
and so dispose,
as Thou knowest to be most pleasing to Thee,
and most good for me.

Thine is
goodness, grace ;
love, kindness ;
benignity, gentleness, consideration ;
forbearance, long-suffering ;
much pity, great pity ;
mercies, multitudes of mercies, yearnings of mercies ;
kind yearnings, deep yearnings ;
in passing over,
in overlooking, in disregarding,
many seasons, many years ;
punishing unwillingly, not willingly ;
not to the full,
not correspondently,
remembering mercy in wrath,
repenting of the evil,
compensating doubly,
ready to pardon,
to be reconciled,
to be appeased.
Take away from me, O Lord,
hardness of heart,
desperateness after sinning,
blindness of heart,
contempt of Thy threats,
a cauterized conscience,
a reprobate mind,
the sin against the Holy Ghost.

From ills and difficulties in the Church,
from private interpretation,
from innovation in things sacred,
from heterodox teaching;
from unhealthy inquiries and interminable disputes,
from heresies, schisms, scandals,
public and private,
from flattering of the people,
from the indifference of Saul,
from the scorn of Michal,
from the greediness of Hophni,
from the plunder of Athaliah,
from the priesthood of Micah,
from the brotherhood of Simon and Judas,
from the doctrine of men unlearned and unestablished,
from the pride of novices,
from the people resisting the priest;
from ills and difficulties in the state,
from anarchy, many rulers, tyranny;
from incursion of enemies,
civil war,
bereavement of good governors,
accession of evil and unprincipled governors;
from an intolerable life;
in despondence, sickness, ill fame,
distress, peril, slavery, restlessness;
from death;
in sin, shame, tortures,
desperateness. defilement, violence, treachery;
from death unexpected,
from death eternal.

INTERCESSIONS

I.

O Thou Almighty and Eternal God, Who hast commanded us to pray for all others as well as for ourselves, I humbly beseech Thee to bless the whole creation, and to have mercy upon all men. More especially, I pray for the most Holy Catholic and Apostolic Church, from one end of the earth to the other, and for every Christian soul. Herein, I beg the first blessing on this Church of England, that she may be dear and precious in Thy sight, full of holy fruit, and safe from the attacks and designs of wicked men. Secondly, I beseech Thee for the Church in Scotland; support and strengthen her in her temporal prostration, and give her rulers faith and Christian boldness, to assert her Divine rights, and grace to profit by Thy gifts of worldly distress and persecution. Thirdly, I pray for the Church of Rome; convince her of sin in her unrighteous oppression; purify her adulterated creed, restore her to her first love; and grant us, with the whole Eastern Church, communion with her, in Thine own good and gracious time.

I pray unto Thee for the whole Episcopate; in particular, for this diocese to which I belong, and herein for Thy servant ———, by Divine Providence, our Bishop. Preserve him, O Lord, in safety, honour, and length of days, for the benefit of Thy Holy Church, and keep his venerable old age in piety and righteousness. Bless and preserve also the Primates of the English, Irish, and Scottish Churches; govern their hearts for the edification of

Thy kingdom and the good of Thy servants committed to their primacy and charge.

I pray unto Thee for all the Priests of Thy Church, especially for ———, and ———, the priests of my parish. Preserve them from every indecent and evil action, keep them safe and honourable in their priesthood, sound in the faith, free of the world, and bold for the Catholic truth.

I pray for the whole order of Deacons, especially for ———; give them zeal, and humility, and obedience and faith; preserve them unblameable in their ministry.

I pray for all Thy people, the laity of Thy Church, especially the laity of this parish: make them steadfast in the faith, and zealous of every good work.

I pray unto Thee, O Lord, for Thy servant, our Sovereign Lady the Queen, the Prince her consort, the Prince of Wales, and all the Royal Family. Incline their hearts, and the hearts of all kings, princes, and governors, to be favourable to Thy Church, that we and all Christians may lead a quiet and peaceable life, in all godliness and honesty.

I beseech Thee also for our high Court of Parliament, and especially for the Queen's responsible advisers; put into their hearts good designs for Thy Church and this state, and grant them to know, and feel, that righteousness exalteth a nation, and the love and fear of Thee is true prosperity.

I pray unto Thee for the aged and infirm; the widows and orphans, and strangers and indigent persons; for all in captivity or banishment; in hard slavery or in any (whatever) affliction or calamity, and herein more especially for [*here specify names,*]

who have desired my prayers. Be to them, good Lord, a succour, and strength, and support.

I pray unto Thee for all sick and diseased persons, especially for ———, and for all the destitute sick in this parish; for all dying persons; for those who are infested with unclean spirits, or are under any strong temptation; and, herein, for all persons estranged by unbelief or indifference, from their baptismal vows of obedience to Thee, especially [*here specify names known to you*]. Lord, support the sick in body, and bless Thy correction to their eternal profit; visit the sick in soul, and convince them, by chastisement, or by any other wholesome medicine, of the things which belong to their peace, ere they are, for ever, hidden from their eyes.

I pray unto Thee for all that travel by sea or land, or are in foreign countries, especially for [*here specify names*]. Bless them with faithful religious hearts; supply to them any deficiencies in external communion with Thy Church; give them whatever worldly honour and prosperity Thou knowest to be good; keep them close to Thyself; and grant them a safe return to their native land in peace.

I pray unto Thee for all those who lead a single life, especially [*here specify names*]; preserve them, O God, in purity and chastity. For all that are in honourable marriage, especially [*here specify names*] that they may live in mutual love and fidelity; for all women with child, or in labour, that they may be preserved from harms and disasters, and have a happy and a safe delivery.

I pray unto Thee, O Lord, for all the young children of Thy Church, especially the children of

this parish, and all others to whom I am bound by ties of interest or of duty, especially my god-children [*here specify names*]. Preserve them from all the hazards and dangers to which, by their age, they are exposed. Spare them, that they may attain the years of strength and discretion, and become faithful sons and servants of Thy Church. O God, preserve them unspotted from this world,—from all the delusions of the Devil, all the sinful pollutions of the flesh; and from the example and infection of this proud, sinful, and unbelieving generation.

I pray unto Thee, O Lord, for our enemies, persecutors, and slanderers, and all who wage unholy warfare against the Truth, and against the priests of Thy Church, who are the earthen vessels to preserve it, especially for [*here specify names, if known to you*]. Forgive them, Blessed Lord, and turn their hearts, and work in them, and in us all, that good which may make us acceptable in Thy sight.

I pray unto Thee for all unhappy persons that are without, or are led away into heresy or schism; abandoning the Church of their baptism, of their own will and private judgment, especially [*here specify names*]; for all excommunicate persons, or other self-excommunicate; and for all leaders and followers of rebellion against the Unity of Thy One Fold. O Lord, soften their hearts, give them the grace of faith and patience, and humility and meekness; and, in Thine own good time, restore them to the Fold whence they have strayed.

I pray unto Thee for all persons whom Thou hast counted worthy to suffer for the truth's sake, especially [*here specify names known to you*], and all others whose trials Thou alone knowest. Give them,

and us all, increased faith, renewed patience, and a growing firmness and zeal, that we may await the worst with calmness, and persevere unto the end.

Finally, I bless and praise Thy Holy Name, for all our fathers and brethren who are gone before, especially [*here specify names*]; and, if it be lawful, I pray Thee to grant to them, and to all, rest, and light, and refreshment; and to me grace to follow their good examples, that, with them, I may, at last be made a partaker of Thy eternal kingdom.

And now, Blessed Lord, keep me with all my near relations, friends, benefactors, well-wishers, and acquaintance, with all my fellow-parishioners, neighbours and dependents, by Thy Grace, unto the end. Deliver us from evil, and from all the scandals of those who work iniquity, and from everything displeasing to Thee, and hurtful to our own bodies and souls. Grant us the full and free remission of all our sins, and the forgiveness of our transgressions, and deliver us from affliction, wrath, danger, and necessity, and all the assaults of our enemies. Hear these humble intercessions, O most Merciful Father, for the merits of Jesus Christ, our only Saviour and Redeemer. *Amen.*

Lord, hear my prayer,
And let my crying come unto Thee.
Amen, Amen.

II.

O Thou unchangeable Truth and Goodness, make all Thy children in this Church of England constant, alike in truth of religion, and goodness of life. Let no examples of apostacy move them to change;—not

present prosperity, lest they become Turks; not mere universality, lest they become Heathen; not mere pretence of antiquity, lest they become Jews; not pomps of ceremonial, lest they take poison for medicine, and pain for life; not partial imperfections among ourselves, lest for a deformity they lose a limb, and make a rupture for strength. With the present Roman Catholic, as now she is divided and fallen from the Ancients, let none unite, lest they maintain a schism from the Primitive Church! But from the Catholic Christian let none separate, lest they make a schism.

In that Christian Church which is restored to ancient Apostolic Faith, with primitive discipline and devotion, and Catholic for both; in which, by Thy blessing, they were happily born and baptized, O Lord, let them live and die, and not depart from it, all the days of their life; for sake of duty, because she is our Mother; for sake of charity, lest we scandalize the brethren. Let none turn up their heels against her, for shame, in the day of her adversity, lest the enemy blaspheme; nor for fear, lest, denying God before men, God deny them before the Angels.

O God, grant, (if so Thy will be) that Thy children may witness for this Church to bonds, and seal her with their blood, but never apostatize from her, for what trouble or torment soever, either in life or death.

O Thou Who art the same, yesterday, to-day, and for ever, give us all Thy Holy Spirit, to be to-day what we were yesterday, and to-morrow what we are to-day, and *always* what we ought to be—**THINE AND THE SAME**, for ever and ever *Amen*.

III.

O Sovereign Lord ! I prostrate myself before Thee, confessing my own sins, and acknowledging the justice of any scourge which thou shalt bring upon us ; and trembling to think how much I may have contributed towards it ; beseeching Thee to have compassion on us in these days of confusion.

O Lord, prevent the judgments that threaten us ; purge this nation from all such crimes as may be the cause of Thy heavy displeasure against us ; from whoredom and drunkenness ; from swearing, lying, and perjury ; from sacrilege, injustice, fraud, disobedience, malice, and uncharitableness. Take from among us the spirit of atheism, irreligion, and profaneness ; and, in mercy, rebuke and convert all such as give encouragement or countenance to any of these vices, which may provoke Thee to give us up to infidelity or destruction. O let Thine anger be turned away from us ; give us not over unto the will of our adversaries, and such as strive to bring all things into confusion. Preserve this Church in the midst of all dangers, and restore unto us peace and unity ; and grant us grace to make a better use of these blessings for the time to come, for Jesus Christ's sake. *Amen.*

IV.

To be used on the Ember Days.

O, Almighty God, Who hast made the Bishops, Priests, and Deacons of Thy Church guides to others, suffer them not to go astray themselves. Give them grace that they may never follow the inclinations

of corrupted nature, nor govern themselves according to the maxims of an evil world, but give them the spirit as well as the character of Ministers of Jesus Christ.

O, Holy Spirit of Grace, sanctify their hearts, that no base or impure thoughts, no mean and covetous affections, may lodge there; govern their tongues, that no corrupt communications may proceed out of their mouths.

Guard their eyes, purify their hands, guide their feet. Conduct their whole lives that, by all instances of a good example, they may lead the people committed to their care in the ways of truth and eternal life; and that no irregularity in their conversation may ever make their instructions ineffectual, or the ways of religion to be evil spoken of.

O Lord Jesus Christ, without Whom they can do nothing, be Thou their Advocate with God, as well as their Example, that they may live and be as Thou wouldst have them. *Amen.*

O Lord, as the rain cometh down from Heaven, and returns not thither, but waters the earth, and makes it bud and bring forth, that it may give seed to the sower, and bread to him that eateth, so let Thy word be which goeth out of the mouths of Thy Bishops, Priests, and Deacons; let it not return to them void, but accomplish that which Thou wilt, and prosper in the thing whereto Thou hast sent it, that the people committed to their charge may go out with joy, and be led forth in peace to Thy freshest waters of comfort, in Jesus Christ our Lord.

O Son of God, Thou which takest away the sins of the world, have mercy upon Thy servants in their heavy charge. *Amen.*

V.

Let us pray God,
for the whole creation ;
for the supply of seasons,
healthy, fruitful, peaceable,
for the whole race of mankind ;
for those who are not Christians ;
for the conversion of atheists—the ungodly ;
Gentiles, Turks, and Jews ;
for all Christians ;
or restoration of all who languish in faults and sins ;
for confirmation of all
who have been granted truth and grace ;
for succour and comfort of all
who are dispirited, infirm, distressed, unsettled,
men and women ;
for thankfulness and sobriety in all
who are hearty, healthy, prosperous, quiet
men and women ;
For the Catholic Church,
its establishment and increase ;
for the Eastern,
its deliverance and union ;
for the Western,
its adjustment and peace ;
for the British,
the supply of what is wanting in it ;
the strengthening of what remains in it ;
for the episcopate, presbytery, Christian people ;
for the states of the inhabited world ;
for Christian states,
far off, near at hand ;
for our own ;

for all in rule;
for our divinely-guarded Queen,
the Prince,
for those who have place in the court ;
for parliament and judicature,
army and police,
commons and their leaders,
farmers, grazier, fishers, merchants,
traders and mechanics,
down to mean workmen and the poor;
for the rising generation;
for the good nurture of all the Royal Family,
of the young ones of the nobility;
for all in universities or law-colleges,
in schools in town or country,
in apprenticeships;
for those who have a claim on me from relationship
for brothers and sisters;
that God's blessing may be on them,
and on their children,
or from benefits conferred,
that Thy recompence may be on all
who have benefited me,
who have ministered to me in carnal things,
or from natural kindness;
for all who love me,
though I know them not;
or from Christian love ;
for those who hate me without cause;
some too, even on account of truth and
righteousness;
or from neighbourhood;
for all who dwell near me,
peaceably and harmlessly;

or from promise,
 for all whom I have promised to remember
 in my prayers;
 or from mutual offices;
 for all who remember me in their prayers,
 and ask of me the same;
 or from stress of engagements;
 for all who on sufficient reasons fail to call upon Thee,
 for all who have no intercessor
 in their own behalf;
 for all who at present are in agony
 of extreme necessity or deep affliction;
 for all who are attempting any good work,
 which will bring glory to the Name of God
 or some great good to the Church;
 for all who act nobly,
 either towards things sacred, or to the poor
 for all who have ever been offended by me,
 either in word or deed.
 God have mercy on me, and bless me;
 God show the light of His countenance upon me,
 and pity me.
 God bless me, even our God;
 God bless me, and receive my prayer.

EJACULATIONS.

*(To be committed to memory, and repeated at all times during
 Lent and Passion Tide.)*

I.

What profit is there in my blood
 when I go down to the pit?

II.

O, by Thy resurrection, raise me up
unto newness of life
supplying to me modes of repentance.

III.

Have mercy on me, Lord, for I am weak;
remember, Lord, how short my time is.

IV.

O my Lord, let Thy mercy
rejoice against Thy judgment in my sin.
O Lord, hear; O Lord, forgive;
O Lord, hearken;
O Lord, hearken and do;
do, and defer not for Thine own sake
defer not, O Lord my God.

V.

Remember that I am but flesh,
a wind that passeth away, and cometh not again.
My days are as grass, as a flower of the field;
for the wind goeth over me, and I am gone,
and my place shall know me no more.

VI.

I am dust and ashes,
earth and grass,
flesh and breath,
corruption and the worm,
a stranger upon the earth,

dwelling in a house of clay,
few and evil my days,
to-day, and not to-morrow,
in the morning, yet not until night,
in a body of sin,
in a world of corruption,
of few days, and full of trouble,
coming up, and cut down like a flower,
and as a shadow, having no stay.

VII.

By the multitude of Thy mercies,
by the riches and excessive redundancy
of Thy pity;
by all that is dear to Thee,
all that we should plead,
and before and beyond all things, by Thyself,
by Thyself, O Lord, and by Thy Christ.
Lord have mercy on me, the chief of sinners.

VIII.

Thou Who didst send down on Thy disciples
Thy Thrice-Holy Spirit,
withdraw not Thou the gift, O Lord, from us,
but renew it day by day,
in us, who ask Thee for it.

IX.

Thou God of peace,
who did'st bring again from the dead,
the great Shepherd of the sheep,
through the blood of the everlasting covenant,

Our Lord Jesus Christ,
perfect us in every good work,
to do His will;
working in us what is acceptable before Him,
through Jesus Christ,
to Whom be glory for ever.

HE THAT WILL LIVE IN THE EXERCISE OF GOD'S PRESENCE,
MUST PRAY AND READ FREQUENTLY WHEN YOU PRAY,
YOU SPEAK TO GOD ; WHEN YOU READ, GOD SPEAKS TO
YOU.

S. ISIDORE.

Scripture Lectiōns for Lent.

ASH-WEDNESDAY.

Isaiah i. 16.

Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil ; Learn to do well ; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land : But if ye refuse and rebel, ye shall be devoured with the sword : for the mouth of the Lord hath spoken it.

S. James iv. 4.

Know ye not that the friendship of the world is enmity with God ? whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy ? But he giveth more grace. Wherefore he saith, God resisteth the proud but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners ; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep :

let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.

THURSDAY AFTER ASH-WEDNESDAY.

Isaiah xxxviii. 1.

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order : for thou shalt die, and not live. Then Hezekiah turned his face towards the wall, and prayed unto the Lord, And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears : behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria : and I will defend this city.

S. Matthew viii. 5.

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof : but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me : and I say to this man, Go, and

he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way ; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

FRIDAY AFTER ASH-WEDNESDAY.

Isaiah lviii. 1.

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God : they ask of me the ordinances of justice ; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not ? wherefore have we afflicted our soul, and thou takest no knowledge ? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness : ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen ? a day for a man to afflict his soul ? is it to bow down

his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity: And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

S. Matthew v. 43, and vi. 1.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil

and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

SATURDAY AFTER ASH-WEDNESDAY.

Isaiah lvi. 9.

If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day; And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be

called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

S. Mark vi.

And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer; it is I; be not afraid. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened. And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him. And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And

whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

FIRST SUNDAY IN LENT.

Josiah iii. 5.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

2 *Corinthians* vi. 11.

O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as

unto my children,) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

2 Corinthians vii. 4.

I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance:

MONDAY AFTER THE FIRST SUNDAY.

Ezekiel xxxiv. 11.

Thus saith the Lord God; Behold, I, even I,

will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

S. Matthew xxv. 31.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave

me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : For I was an hungred and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : naked, and ye clothed me not ; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away to everlasting punishment: but the righteous into life eternal.

TUESDAY AFTER THE FIRST SUNDAY.

Isaiah lv. 6.

Seek ye the Lord while he may be found, call ye upon him while he is near : Let the wicked forsake his way, and the unrighteous man his

thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

S. Matthew xxi. 10.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrow the tables of the moneychangers, and the seats of them that sold doves. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and suck-

lings thou hast perfected praise? And he left them, and went out of the city into Bethany; and he lodged there.

WEDNESDAY AFTER THE FIRST SUNDAY.

(Ember Day.)

Exodus xxiv. 12.

And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

S. Matthew xii. 38.

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign

of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold a greater than Jonas is here. The queen of the south shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

THURSDAY AFTER THE FIRST SUNDAY.

Ezekiel xviii. 1.

The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of his father, so also the soul of the son is mine: the soul that sinneth it shall die. But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.

S. Matthew xv. 21.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously

vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs, And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

FRIDAY AFTER THE FIRST SUNDAY.

(*Ember Day.*)

Ezekiel xviii. 20.

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? But when the righteous turneth away from his righte-

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ousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

S. John v. 1.

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir

I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise; take up thy bed and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole.

SATURDAY AFTER THE FIRST SUNDAY.

(*Ember Day.*)

Deuteronomy xxvi. 12.

When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou has commanded me: I have

not transgressed thy commandments, neither have I forgotten them: I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey. This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments. And to make thee high above all nations which he hath made, in praise, and in name, and in honour: and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.

Deuteronomy xi. 22.

For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; Then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be

yours: from the wilderness and Lebanon, from the river the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you; for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

2 Maccabees i. 23.

And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did. And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King, The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them: Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it. Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

Ecclesiasticus xxxvi. 1.

Have mercy upon us, O Lord God of all, and behold us: And send thy fear upon all the nations that seek not after thee. Lift up thy hand against the strange nations, and let them see thy power. As thou wast sanctified in us before them: so be thou magnified among them before us. And let them know thee, as we have known

thee, that there is no God but only thou, O God. Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works. Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy. Make the time short, remember the covenant, and let them declare thy wonderful works.

1 *Thessalonians* v. 14.

Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

SECOND SUNDAY IN LENT.

Daniel ix. 3.

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes; And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them

that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments; Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the

evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

S. Matthew xvii. 1.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart. And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their faces, and were sore afraid. And Jesus came and touched them, and said, Arise. and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

MONDAY AFTER THE SECOND SUNDAY.

Daniel ix. 15.

And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as

at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

S. John viii. 21.

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith,

Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

TUESDAY AFTER THE SECOND SUNDAY.

1 *Kings* xvii. 8.

And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring

me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not: go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

S. Matthew xxiii.

Then spake Jesus to the multitude, and to his disciples, saying, The Scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do, but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not

ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

WEDNESDAY AFTER THE SECOND SUNDAY.

Esther xiii. 8.

Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him, Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee: For thou hast made heaven and earth, and all the wondrous things under the heaven. Thou art Lord of all things, and there is no man that can resist thee, which art the Lord. Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman. For I could have been content with good will for the salvation of Israel to kiss the soles of his feet. But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride. And now, O Lord God and King, spare thy people: for their eyes are upon us to bring us to nought: yea, they desire to destroy the inheritance, that hath been thine from the beginning. Despise not the portion, which thou hast delivered out of Egypt for

thine own self. Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name: and destroy not the mouths of them that praise thee, O Lord. All Israel in like manner cried most earnestly unto the Lord, because their death was before their eyes.

S. Matthew xx. 17.

And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them

unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

THURSDAY AFTER THE SECOND SUNDAY.

Jeremiah xvii. 5.

Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

S. Luke xvi. 19.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously

every day : And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : For I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

FRIDAY AFTER THE SECOND SUNDAY.

Genesis xxxvii. 1.

And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it his brethren; and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us, or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

S. Matthew xxi. 33.

Hear another parable : There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country : And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first : and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto these husbandmen ? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes ? Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when

they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

SATURDAY AFTER THE SECOND SUNDAY.

Genesis xxxvii. 11.

And his brethren envied him; but his father observed the saying. And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, they are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

S. Luke xv. 11.

And he said, a certain man had two sons: And

the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land, and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, how many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things

meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

THIRD SUNDAY IN LENT.

Genesis xxxvii. 21.

And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; And they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery

and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hands be upon him; for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

S. Matthew xviii. 7.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which has gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not

astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church : but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

MONDAY AFTER THE THIRD SUNDAY.

2 *Kings* v. 1.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria : he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria ! for he would recover him of his leprosy.

And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman, my servant, to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake

unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel.

S. Luke iv. 23.

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.

TUESDAY AFTER THE THIRD SUNDAY.

2 Kings iv. 1.

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bond-men. And Elisha said unto her, What shall I do for thee? Tell me, What hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee, and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God: and he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

S. Matthew xviii. 21.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven

likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

WEDNESDAY AFTER THE THIRD SUNDAY.

Exodus xx. 12.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

S. Matthew xv. 1.

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. And he called the multitude, and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without

understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart: and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man.

THURSDAY AFTER THE THIRD SUNDAY.

Jeremiah vii. 1.

The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord, Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour. If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

S. Luke iv. 38.

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother

was taken with a great fever; and they besought him for her. And he stood over her and rebuked the fever; and it left her: and immediately she arose and ministered unto them. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee.

FRIDAY AFTER THE THIRD SUNDAY.

Numbers xx. 23.

And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the taber-

naele of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth its water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.

S. John iv. 5.

Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto

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him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof, himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman said unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh.

and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

SATURDAY AFTER THE THIRD SUNDAY.

Exodus iii. 1.

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

S. John iv. 27.

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said,

What seekest thou? or, Why talkest thou with her? The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that repeath receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another repeath. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

FOURTH SUNDAY IN LENT.

Exodus iii. 7.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now, therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee that I have sent thee; When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations.

S. John viii.

Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them. And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had sat her in the midst, They said unto him, Master, this woman was taken in adultery, in the very act. Now, Moses in the law commanded us that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go and sin no more.

MONDAY AFTER THE FOURTH SUNDAY.

1 *Kings* iii. 16.

Then came there two women, that were harlots, unto the king, and stood before him. And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king. Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and

in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

S. John ii. 13.

And the Jews' passover was at hand, and Jesus went up to Jerusalem. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. Now when he was in Jerusalem at the passover, in the feast day, many believed in his

name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man.

TUESDAY AFTER THE FOURTH SUNDAY.

Exodus xxxii. 7.

And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants,

to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

S. John vii. 14.

Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.

WEDNESDAY AFTER THE FOURTH SUNDAY.

Ezekiel xxxvi. 22.

Thus saith the Lord God ; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them ; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers ; and ye shall be my people, and I will be your God.

S. John ix. 1.

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind ? Jesus answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in

him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. And said unto him, Go wash in the pool of Siloam, (which is by interpretation Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay; and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that

had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear; wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou

wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

THURSDAY AFTER THE FOURTH SUNDAY.

2 Kings iv. 25.

So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose,

and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

S. Luke vii. 11.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young

man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

FRIDAY AFTER THE FOURTH SUNDAY.

1 *Kings* xvii. 17.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

S. John xi. 1.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick,) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him. Then when Jesus came, he found that

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he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the

spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

SATURDAY AFTER THE FOURTH SUNDAY.

Isaiah xlix. 8.

Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

S. John viii. 12.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of

life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

PASSION SUNDAY.

Jeremiah i. 1.

The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin: To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month. Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of

the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it. And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands. Thou therefore gird up thy loins, and arise, and speak unto them all

that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.

S. John viii. 21.

Then said Jesus, again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou! And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that

please him. As he spake these words many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my words, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and

the father of it. And because I tell you the truth, ye believe me not.

MONDAY IN PASSION WEEK.

Daniel iii. 19.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God.

S. John vii. 1.

After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come; but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast; I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

TUESDAY IN PASSION WEEK.

*The Song of the Three Holy Children, following
Daniel iii. 23.*

And they walked in the midst of the fire,
praising God, and blessing the Lord. Then

Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said, Blessed art thou, O Lord God of our fathers; thy name is worthy to be praised and glorified for evermore; For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth. In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins. For we have sinned and committed iniquity, departing from thee. In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us. Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment. And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world. And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee. Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant: And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake: To whom thou hast spoken and promised, that thou wouldst multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore. For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins. Neither

is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy. Nevertheless in a contrite heart and an humble spirit let us be accepted. Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee. And now we follow thee with all our heart, we fear thee, and seek thy face. Put us not to shame: but deal with us after thy lovingkindness, and according to the multitude of thy mercies. Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed: And let them be confounded in all their power and might, and let their strength be broken: And let them know that thou art Lord, the only God, and glorious over the whole world.

S. John vii. 25.

Then said some of them of Jerusalem, Is not this he whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple, as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. Then they sought to take him: but

no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go to the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me and not find me: and where I am, thither ye cannot come?

WEDNESDAY IN PASSION WEEK.

Daniel vi. 10.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and

Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was

found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

S. John x. 22.

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not; because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are Gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye

of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him.

THURSDAY IN PASSION WEEK.

Leviticus xix. 11.

Ye shall not steal, neither deal falsely, neither lie one to another. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I am the Lord. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.

S. John xi. 47.

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

FRIDAY IN PASSION WEEK.

Jeremiah xvii. 13.

O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise. Behold, they say unto me, Where is the

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word of the Lord? let it come now. As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee. Be not a terror unto me: thou art my hope in the day of evil. Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

S. John xii. 1.

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always. Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests con-

sulted that they might put Lazarus to death; Because that by reason of him many of the Jews went away, and believed on Jesus.

SATURDAY IN PASSION WEEK.

Jeremiah xviii. 18.

Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words. Give heed to me, O Lord, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them. Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet. Yet, Lord, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee: deal thus with them in the time of thine anger.

S. John xii. 12.

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. And there were certain Greeks among them that came up to worship at the feast; The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his

life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. (This he said, signifying what death he should die.) The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

PALM SUNDAY.

Jeremiah ii. 12.

Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Is Israel a servant? is he a home-born slave? why is he spoiled? The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant. Also the children of Noph and Tahapanes have broken the crown of thy head. Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way? And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.

S. Matthew xxi. 1.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them: and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that were before, and that followed, cried, saying, Hosanna to the son of David; Blessed is he that cometh in the name of the Lord; Hosannah in the highest.

MONDAY IN HOLY WEEK.

Jeremiah ii. 29.

Wherefore will ye plead with me; ye all have transgressed against me, saith the Lord. In vain have I smitten your children; they received no correction; your own sword hath devoured your prophets, like a destroying lion. O generation, see

ye the word of the Lord Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee? Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

S. Mark xi. 11.

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city.

TUESDAY IN HOLY WEEK.

Jeremiah xi. 18.

And the Lord hath given me knowledge of it, and I know it: then thou showedst me their doings. But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause.

Jeremiah xii. 1.

Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins. But thou, O Lord, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

Jeremiah xii. 7.

I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies. Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it. Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart.

S. Mark xi. 20.

And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them: And when ye stand praying,

forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

WEDNESDAY IN HOLY WEEK.

Jeremiah xviii. 13.

Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people have forgotten me, they have burned in-

cense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity. Then said they, Come and let us devise evil devices against Jeremiah, &c.—[*See Saturday before Palm Sunday.*]

S. Mark xiv. 1.

After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Where-

soever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

MAUNDY THURSDAY.

Lamentations i. 1.

How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies. Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength

before the pursuer. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths. Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward. Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O Lord, behold my affliction: for the enemy hath magnified himself. The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation. All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider; for I am become vile. Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, where-with the Lord hath afflicted me in the day of his fierce anger. From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day. The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall; the Lord hath delivered me into their hands, from whom I am not able to rise up.

S. Mark xiv. 12.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto

you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy),

neither wist they what to answer him. And he cometh the third time, and saith unto him, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false

witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

GOOD FRIDAY.

Lamentations ii. 8.

The Lord hath purposed to destroy the wall of the daughter of Zion : he hath stretched out a line, he hath not withdrawn his hand from destroying : therefore he made the rampart and the wall to lament : they languished together. Her gates are sunk into the ground ; he hath destroyed and broken her bars : her king and her princes are among the Gentiles : the law is no more ; her prophets also find no vision from the Lord. The elders of the daughter of Zion sit upon the ground, and keep silence : they have cast up dust upon their heads ; they have girded themselves with sackcloth : the virgins of Jerusalem hang down their heads to the ground. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people ; because the children and the sucklings swoon in the streets of the city. They say to their mothers, Where is corn and wine ; when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom. What thing shall I take to witness for thee ? what thing shall I liken to thee, O daughter of Jerusalem ? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion ? for thy breach is great like the sea ; who can heal thee ?

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Lamentations iii. 1.

I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. Surely against me is he turned; he turneth his hand against me all the day. My flesh and my skin hath he made old; he hath broken my bones. He hath builded against me, and compassed me with gall and travail. He hath set me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out; he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer. He hath inclosed my ways with hewn stone, he hath made my paths crooked.

Hosea vi. 1.

Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

Hebrews iv. 11, and v. 1.

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way: for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec.

S. John xix. 38. (Sequence of the Holy Gospel for the day.)

And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came, therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

EASTER EVE.

Lamentations iii. 22.

It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope. He giveth his cheek to him that smiteth him: he is filled full with reproach.

Lamentations iv. 1.

How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! Even the sea monsters draw out the breast, they give suck to their young ones; the daughter of my people is become cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them. They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills. For the

punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

Lamentations v. 1.

Remember, O Lord, what is come upon us: consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. We have drunken our water for money; our wood is sold unto us. Our necks are under perscution: we labour, and have no rest. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: there is none that doth deliver us out of their hand. We gat our bread with the peril of our lives because of the sword of the wilderness. Our skin was black like an oven because of the terrible famine. They ravished the women in Zion, and the maids in the cities of Judah, Princes are hanged up by their hand; the faces of eldrs were not honoured. They took the young men to grind, and the children fell under the wood. The elders have ceased from the gate, the young men from their music. The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head: woe unto us that we have sinned! For this our heart is faint; for these things our eyes are dim. Because of the mountain of Zion, which is desolate, the foxes walk upon it. Thou, O Lord, remainest for ever; thy throne from generation to generation. Wherefore dost thou for-

get us for ever, and forsake us so long time? Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old. But thou hast utterly rejected us; thou art very wroth against us.

Ezekiel xxxvii. 1.

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones. And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind; prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an

exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy, and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: and then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

Isaiah iv. 2.

In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.

Isaiah li. 1.

Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the

generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

Hebrews ix. 11.

Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for

us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

AND WHEN THEY HAD SUNG AN HYMN, THEY WENT OUT
INTO THE MOUNT OF OLIVES.

S. MARK, xiv. 26.

Hymns.

I.

EVENING HYMN IN LENT.

EPHESIANS v. 1.

Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

Lo! now is our accepted day,
The med'cine purging sin away,
Where'er our lives have wrought offence,
By thought and word, by deed and sense.

For God, the merciful and true,
Hath spar'd His people hitherto;
Nor us and ours, with searching eyes,
Destroy'd for our iniquities.

Him, therefore, now, with earnest care,
And contrite fast, and tear and prayer,
And works of mercy and of love,
We pray for pardon from above.

That, from pollution making whole,
With virtues He may deck each soul,
And join us, in the heavenly place,
To angel cohorts by His grace.

O FATHER, that we ask be done
Through JESUS CHRIST, Thine Only Son;
Who, with the HOLY GHOST and Thee,
Shall live and reign eternally. *Amen.*

These Hymns are taken from the "THE HYMNAL NOTED." The literary portion of the Hymnal has been supplied principally by the Rev. J. M. Neale, of Sackville College, East

II.

MORNING HYMN IN LENT.

2 CORINTHIANS vi. 1.

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee.

O Maker of the world, give ear!
Accept the prayer, and own the tear
Toward Thy seat of mercy sent,
In this most holy fast of Lent.

Each heart is manifest to Thee :
Thou knowest our infirmity :
Forgive Thou, then, each soul that fain
Would seek to Thee, and turn again.

Our sins are manifold and sore ;
But pardon them that sin deplore ;
And, for Thy name's sake, make each soul
That feels and owns its languor, whole.

So mortify we every sense,
By grace of outward abstinence,
That from each stain and spot of sin
The soul may keep her fast within.

Grant, O Thou Blessed TRINITY,
Grant, O Essential UNITY,
That this our fast of forty days
May work our profit and Thy praise ! *Amen.*

Grinstead, while the musical arrangement is by the Rev. T. Helmore, whose labours in the Reformation of Ecclesiastical Music are so well known. I give these selections with the courteous permission of my reverend brethren, whom may God prosper in their holy work.

III.

MORNING HYMN IN LENT.

EPHESIANS v. 5.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Jesu, the Law and Pattern, whence
Our forty days of abstinence ;
Who, souls to save, that else had died,
This sacred fast hast ratified.

That so to Paradise once more,
Might abstinence preserv'd restore
Them that had lost its fields of light,
Through crafty wiles of appetite.

Be present now, be present here,
And mark Thy Church's falling tear;
And own the grief that fills her eyes,
In mourning her iniquities.

Oh, by Thy grace be pardon won
For sins that former years had done ;
And let Thy mercy guard us still
From crimes that threaten future ill.

That by the Fast we offer here,
Our annual sacrifice sincere,
To Paschal gladness, at the end,
Set free from guilt, our souls may tend.

O FATHER, that we ask be done,
Through JESUS CHRIST, Thine Only Son ;
Who, with the HOLY GHOST and THEE,
Shall live and reign eternally. *Amen.*

IV.

EVENING HYMN.

From Saturday before Passion Sunday (the 5th Sunday in Lent,) till Wednesday in Holy Week inclusive.

HEB. ix. 11.

Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

The Royal Banners forward go;
The Cross shines forth in mystic glow;
Where He in flesh, our flesh Who made,
Our sentence bore, our ransom paid.

Where deep for us the spear was dy'd,
Life's torrent rushing from his side,
To wash us in that precious flood,
Where mingled Water flow'd, and Blood.

Fulfill'd is all that David told
In true prophetic song of old;
Amidst the nations, God, saith he,
Hath reign'd and triumph'd from the Tree.*

O Tree of beauty, Tree of light !
O Tree with royal purple dight !
Elect, on whose triumphal breast
Those holy limbs should find their rest :

On whose dear arms so widely flung,
The weight of this world's ransom hung ;

* Ps. xcvi. 10. According to Justin Martyn and Tertullian, an early reading of this verse was—"Tell it out among the heathen that the Lord reigneth *from the Tree.*"

The price of human-kind to pay,
And spoil the spoiler of his prey.

To THEE, Eternal THREE in ONE,
Let homage meet by all be done:
Whom by the Cross Thou dost restore,
Preserve and govern evermore! *Amen.*

V.

MORNING HYMN.

From Passion Sunday (5th Sunday in Lent,) till Maundy Thursday, inclusive.

ISAIAH liii. 12.

He hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Sing, my tongue, the glorious battle
With completed victory rife:
And above the Cross's trophy
Tell the triumph of the strife:
How the world's REDEEMER conquer'd
By surrendering of His life.

God his Maker, sorely grieving
That the first-made Adam fell,
When he ate the fruit of sorrow,
Whose reward was death and hell,
Noted then this Wood, the ruin
Of the ancient Wood to quell.

For the work of our salvation
Needs would have his order so,
And the multiform deceiver's
Art, by art, would overthrow,
And from thence would bring the med'cine,
Whence the insult of the foe.

Wherefore, when the sacred fulness
 Of the appointed time was come,
 This world's Maker left His FATHER,
 Sent the Heavenly Mansion from,
 And proceeded, GOD Incarnate,
 Of the Virgin's holy womb.

To the TRINITY be glory
 Everlasting as is meet :
 Equal to the FATHER, equal
 To the SON and PARACLETE ;
 Trinal UNITY, Whose praises
 All created things repeat. *Amen.*

VI.

HYMN FOR MAUNDY THURSDAY.

On the Institution of the Lord's Supper.

1 CORINTHIANS xi. 23.

For I have received of the Lord that which also I delivered
 unto you, That the Lord Jesus the same night in which he
 was betrayed took bread : and when he had given thanks, he
 brake it and said, Take, eat : this is my body, which is broken
 for you : this do in remembrance of me.

Of the glorious Body telling,
 O my tongue, its mysteries sing,
 And the Blood, all price excelling,
 Which for this world's ransoming,
 In a generous womb once dwelling,
 He shed forth, the Gentile's King.

Given for us, for us descending
 Of a virgin to proceed,
 Man with man in converse blending,
 Scattered He the Gospel seed :
 Till His sojourn drew to ending,
 Which He closed in wondrous deed.

At the Last Great Supper seated,
Circled by His brethren's band,
All the law required, completed
In the meat its statutes planned;
To the Twelve Himself He meted
For their food with His own hand.

WORD made Flesh, by word He truly
Makes True Bread His Flesh to be:
Wine CHRIST'S Blood becometh newly;
And if senses fail to see,
Faith alone the true heart duly
Strengthens for the mystery.

Such a Sacrament, inclining,
Worship we with reverent awe:
Ancient rites their place resigning
To a new and nobler Law:
Faith her supplement assigning
To make good the senses' flaw.

Honour, laud, and praise, addressing
To the FATHER and the SON,
Might ascribe we, virtue, blessing,
And eternal benison:
HOLY GHOST, from both progressing,
Equal laud to Thee be done. *Amen.*

VII.

MORNING HYMN.

To be used on Good Friday.

ISAIAH liii. 5.

He was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him : and with his stripes we are healed.

PHILIPPIANS ii. 5.

Let this mind be in you which was also in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

Thirty years among us dwelling,
His appointed time fulfilled,
Born for this, He meets His Passion,
For that this He freely will'd :
On the Cross the LAMB is lifted,
Where His life-blood shall be spill'd.

He endured the nails, the spitting,
Vinegar, and spear, and reed ;
From that Holy Body broken
Blood and water forth proceed :
Earth, and stars, and sky, and ocean,
By that flood from stain are freed.

Faithful Cross ! above all other
One and only noble tree !
None in foliage, none in blossom,
None in fruit thy peers may be :
Sweetest wood and sweetest iron !
Sweetest weight is hung on thee !

Bend thy boughs, O Tree of Glory !
Thy relaxing sinews bend ;

For awhile the ancient rigour
 That Thy birth bestowed, suspend :
 And the King of Heavenly Beauty
 On thy bosom gently tend !

Thou alone wast counted worthy
 This world's ransom to uphold ;
 For a shipwrecked race preparing
 Harbour, like the Ark of old ;
 With the sacred blood anointed
 From the smitten Lamb that roll'd.

To the TRINITY be glory,
 Everlasting as is meet ;
 Equal to the FATHER, equal
 To the SON, and PARACLETE :
 Trinal UNITY, Whose praises
 All created things repeat. *Amen.*

HYMNS FOR EASTER-TIDE.

VIII.

HYMN FOR EASTER EVE.

AT NIGHT.

*It is also used on the evening of every Saturday from Easter
 to Ascension Day.*

PSALM cxviii. 24.

This is the day which the Lord hath made : we will rejoice
 and be glad in it.

Ye choirs of New Jerusalem,
 To sweet new strains attune your theme ;
 The while we keep, from care releas'd,
 With sober joy our Paschal Feast.

When CHRIST, unconquer'd Lion, first
 The Dragon's chains, by rising, burst :

And while, with living voice, He cries,
The dead of other ages rise.

Enjoy'd in former years, their prey
Must death and hell restore to-day:
And many a captive soul set free,
With JESUS leaves captivity.

Right gloriously He triumphs now,
Worthy to Whom all things should bow:
And joining heaven and earth again,
Links in one commonweal the train.

And we, as these His deeds we sing,
His suppliant soldiers, pray our King,
That, in His palace bright and vast,
We may keep watch and ward at last.

Long as unending ages run,
To GOD the FATHER laud be done:
To GOD the SON our equal praise,
And GOD the HOLY GHOST, we raise. *Amen.*

IX.

MORNING HYMN FOR EASTER DAY,

And till Ascension Day.

COLOSSIANS ii. 13.

You hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Light's glitt'ring morn bedecks the sky,
Heaven thunders forth its victor-cry;
The glad earth shouts its triumph high,
And groaning hell makes wild reply.

While He, the King of glorious might,
Treads down death's strength in death's despite.
And trampling hell by victor's right,
Brings forth his sleeping saints to light.

Fast barr'd beneath the stone of late,
In watch and ward where soldiers wait,
Now shining in triumphant state,
He rises victor from death's gate.

Hell's pains are loos'd, and tears are fled ;
Captivity is captive led ;
The Angel, crown'd with light, hath said,
"The Lord is risen from the dead."

The apostle's hearts were full of pain
For their dear Lord, so lately slain ;
That Lord His servant's wicked train
With bitter scorn had dared arraign.

We pray Thee, King, with glory deck'd,
In this our Paschal joy, protect
From all that death would fain effect,
Thy ransom'd flock, Thine own elect.

To Thee, Who, dead, again dost live,
All glory, LORD, Thy people give :
All glory, as is ever meet,
To FATHER and to PARACLETE. *Amen.*

X.

EVENING HYMN FOR EASTER DAY,

And throughout Easter-tide (except on Saturdays).

1 S. JOHN v. 4.

Whatsoever is born of God overcometh the world : and this
is the victory that overcometh the world, *even* our faith.

The LAMB's high banquet we await,
In snow-white robes of royal state :
And now the Red Sea's channel past,
To CHRIST our Prince we sing at last.

2 c

Upon the altar of the Cross
His Body hath redeem'd our loss :
And tasting of His roseate Blood,
Our life is hid with Him in God.

That Paschal Eve God's arm was bared,
The devastating angel spared :
By strength of hand our hosts went free
From Pharaoh's ruthless tyranny.

Now CHRIST, our Paschal Lamb, is slain,
The LAMB of GOD, that knows no stain;
The true oblation's offered here,
Our own unleaven'd bread sincere.

O Thou, from whom hell's monarch flies,
O great, O very sacrifice,
Thy captive people are set free,
And endless life restor'd in Thee.

For Christ, arising from the dead,
From conquer'd hell victorious sped :
And thrust the tyrant down to chains,
And Paradise for man regains.

To Thee, Who, dead, again dost live,
All glory, LORD, Thy people give :
All glory, as is ever meet,
To FATHER and to PARACLETE. *Amen.*

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